Race Relations - 1916.

Southern Writer Discusses Negro Problem.

Race Relations
Constitution 12/17/16

No woman of the central south has better studied and more carefully exploited the more dominant phases of the negro problem in the south than Mrs. John Hammond (L. H. Hammond), of Georgia, wife of Dr. John Hammond, now located in Dalton, Ga. As the wife of a clergyman and co-operating with him in the direction of the negro industrial school in Augusta, Ga., she studied the problem from a missionary as well as educational standpoint. Born and reared in the south, she knows the problem from the standpoint of experience, and she fair-mindedly sees the progress the negro has made, his commendable qualities as well as those reprehensible, and therefore is equipped as the authoritative publicist.

The recent exodus of the negro north, the comments made upon it and the general discussion of the status of the negro in the south, make timely a recent interview with Mrs. Hammond when she passed through Atlanta en route home after attending the recent congress of social workers in Macon, Ga.

THE REAL PROBLEM.

"The people who furnish nearly all of the problems with which a state board of charities and corrections must deal are those who live on or over the edge of want. This is true the world over. But in the south the majority of this class are negroes," stated Mrs. Hammond. "They are a tremendous charge upon the taxpayers of Georgia through our courts, jails and prisons alone, including, of course, our police system. In addition to this, every community in the state in which there is any systematic care of the poor provides more or less liberally for the care of the colored poor. Every southern state carries this burden, and if a state organization of charities and correction is formed in Georgia it will be expected to study the problems of the negro pauper and the negro criminal at least so far as to safeguard taxpayers and philanthropic organizations against unnecessary expense.

"But there is one southern state which has developed, through its state board of charities and corrections, a broadly constructive policy in regard to its colored population, both law-abiding and criminal; a policy already so successful and so full of promise for the future that it should be known throughout the south.

"Virginia has undertaken, not merely a scientific treatment of her dependent and delinquent negroes, but has formulated as a definite policy of the state education of and co-operation with the well-to-do negroes in betterment work among the poor and delinquent of their race. The state board has only been organized seven years; but already this policy has resulted in the better class of negroes bearing a large part of the expense formerly borne by the state; and—a far more important matter—in such a salvage of human wreckage and waste as is transforming hundreds of youthful negro delinquents from a public menace to an asset of the state.

"The policy of education includes visiting and inspection by the board of all negro benevolent institutions in the state, orphanages, old folks' homes, settlements, etc.; sympathetic encouragement and advice; and the regular reporting of all this work, by the negroes, at the annual public meetings of the board. A place is reserved, at these meetings, for all negroes interested or engaged in social work; and the discussion of the various phases of the board's work is educating and directing the better class of negroes to a more and more efficient assumption of their part of the state's burdens in caring for colored dependents and delinquents."

A NEGRO'S WORTH.

Mrs. Hammond declares:

"The most revolutionary part of this work was begun six years ago by a full-blooded negro lawyer, acting on his own initiative and at his own expense. He began to get some of the Virginia judges to suspend sentences on negro boys brought before the courts, and to commit them to his keeping. He took them to his home, clothed them, and kept them until he could place them out in good negro homes, where, after trial, the boys were legally adopted, the new parents guaranteeing religious training and a public school education for each boy.

"So successful were these efforts that Dr. Mastin, state secretary of charities and corrections, and Governor Mann, then governor of Virginia, became interested. They secured the passage of a law enabling Dr. Mastin to take out of the jails and prisons any colored boy of 15 or less and 'deal with him at his discretion.' Since then such boys have been turned over to Walker, whose traveling expenses are now borne by the state, though he declines any salary for his services. He supervises all boys, even after adoption, until their moral rehabilitation is accomplished. Seventy-seven per cent of them make good in the first home in which they are placed; and a large portion of the remainder succeed with the second placing.

"Last year over 400 colored boys were so placed out, at a cost to the state, including supervision during the year, of about $1,200. If kept in jails or the reformatory they would have cost the state, according to the board's report, over $41,000. The well-to-do negroes of Virginia not only assumed this cost of maintenance for the present year, but for all succeeding years; and are also maintaining all boys turned over to them during the last six years; and are prepared to assume a similar additional expense each year," stated Mrs. Hammond. "Nor is this all. Judging by the experience of the entire south, a large proportion—at least 75 per cent—of these first offenders, if dealt with in the usual way, could be counted upon to develop into regular criminals, a continual drain upon the resources of the state. Yet these 300 potential criminals of a single year, who are now being developed as law-abiding producers, will be worth $90,000 a year to the state even if their earnings are as low as $300 a year apiece; a balance on the credit side to which should be added the saving in court and prison expenses. In the course of a few decades these figures would grow to more than impressive proportions.

WOMEN WORKERS.

"But this is not all. The negro women of Virginia, moved by the board's broad policy, undertook reformatory work for delinquent negro girls. The board agreed, if the colored women raised money for an industrial farm, to secure a state appropriation for a building. The State Federation of Negro Women's clubs thereupon raised $5,000 and bought a farm approved by the state board of charities and corrections. The legislature appropriated $6,000 for the first building—the institution to be on the cottage plan, and, under the state board's direction, a thoroughly up-to-date affair; two white club women of Richmond added $1,000 each to what the state gave, and the first building went up two or three years ago. The state has since appropriated $8,000 for a second building. Last year the colored women's clubs paid one-third of the running expenses of the institution, and the state the remainder.

"Following this same policy of education and co-operation, the Volunteer Juvenile Protective association of Virginia, fostered by the state board, encourages negro volunteer probation workers among neglected colored children in a number of Virginia cities. Ten such negro volunteer probation officers are now giving their services, which are highly commended in Dr. Mastin's latest report.

"In Richmond the city Associated Charities follows this state policy. Relief to the negro poor is given through a well-organized negro association, with which a committee from the white association meets when necessary.

"This policy has been found so beneficial that it has spread to other departments of the state government. One instance of this is found in the state board of health.

"Major Moton, formerly of Hampton, now Booker Washington's successor at Tuskegee, organized all the negro clubs, church, social and benefit societies of Virginia, whether for men or women, into a federation called the Negro Organization society, whose watchword is 'Better homes, better churches, better schools, better farms.' The most notable work of the organization to date is for sanitation and hygiene among colored people. During 'Negro Health week' last spring the organization distributed throughout the state 40,000 copies of a pamphlet on negro health needs, which was prepared by the officers of the organization society, and printed at state expense by the board of health.

"The state board of education has also found it profitable to co-operate in ways too many to enumerate here; and in Norfolk the churches and the chamber of commerce are officially adopting a similar policy.

"There are no lynchings in Virginia, and little, if any, race friction," declares Mrs. Hammond. "Yet Virginia believes as truly as Georgia in the social separation of the races. The Virginia negroes, taken in the mass, are much better educated than the mass of Georgia negroes, of far greater value as a productive force, and a greater asset to the state; and their manners are respectful to white people as well as self-respecting. Would not the same policy produce the same results elsewhere; and would they not be as desirable in Georgia as in Virginia?"

Race Relations – 1916

CORDIAL RELATIONS BETWEEN THE RACES NECESSARY.

Atlanta Independent 10-28-16

The Independent, as a public organ, has endeavored to be helpful to all classes of citizens without regard to race, color or creed. While it has felt an abiding interest in its own people —black folks. it has had an interest second only to that, in the white people. For it has realized all along that the interests of the two races are so closely interwoven that what affects one's interest affects the other; that they are mutually dependent upon each other. In a great measure, the whites represent the capital of the south and the Negro represents the labor.

The rank and file of the Negro people are in the south; they have lived here for more than ten generations. The climate here is adapted to him, and up to the present time his industrial opportunity to make a dollar has been better here than elsewhere. There can be no doubt that the southern white man and the Negro are adapted to each other; in other words, they are complements of each other. The white man would rather have the Negro labor, Negro service than any other in the world. It gives them better satisfaction, notwithstanding his criticism of the Negro. On the other hand, the Negro can awaken the sympathy of the white man better than anybody in the world, and he never fails to respond under certain conditions; and that condition is that he acknowledge his inferiority by reason of his race, and the white man's superiority by reason of his race. In other words, there must be a mutual understanding as to this fact. If the Negro will accept this, there is nothing too good for him from his white neighbor. The Negro feels that this is too dear a price to pay—especially the rising generation. He feels and contends that he has God-given faculties, physical, moral and mental, like his white neighbor, and that he should have the same chance to develop and exercise them as his white neighbor; and this constitutes the bone of contention between the races of the south Both of them seem to be equally conscientious in their contention. There is no doubt about it so far as the Negro is concerned. He is feeling more and more as he advances in education, intelligence, wealth and character, that he is entitled to a man's chance; and, in view of the fact that over seventy per cent of them are becoming educated and becoming intelligent and property owning, that if no concessions are made that the friction between the two races will increase; and if there is no outlet, he will do just as he is doing, seek his fortunes elsewhere. And this accounts, to a great extent, for this migration of Negro folks in the south to labor centers in the north. No one deplores this more than the Independent, but, as we have stated repeatedly in this paper, it will go on unless a better understanding between the two races, who have lived so long here together and who have so much in common, is obtained.

What the Negro wants is a fair chance in the race of life. He has no disposition to dominate the whites of this section. He is glad to have their leadership; but, as an American citizen, he feels that he should have justice in the court, representatives to present his side just as any other people. Nothing less could be expected of him; he would be less than a human and belie the insticts which ever spring up in his soul, if he did otherwise. The white people can no more expect to handle him as when he was ignorant, illiterate and uneducated than a parent a child when it has developed into manhood and womanhood. It is contrary to reason and common sense.

In this, the Independent thinks the south's policy is unwise and detrimental. As the late Booker Washington so wisely said in his speech at the Atlanta Exposition of 1895: "In the Negro you have a gentle, faithful, loyal race, who is ever ready to stand by your side and help you and yours." Truer words never were spoken. He was a man who was interested in both races. He pleaded that the Negro stay in the south. He pleaded that the white man give the black man a square deal, in the memorable words. "Cast down your buckets where you are." The white man has a chance even yet to turn this tide of migration northward by giving the Negro a square deal—square deal in the court, square deal in the school houses, square deal on the farm, in the shops, in the parks—in short, in everything of a public nature; for he is not a ward, but a citizen. He is willing for you to take the lead, but give him a man's chance. You have nothing to fear. It is asserted the white man is naturally superior, then, he has nothing to fear. There is no chance for the Negro to dominate even if he wanted to; so why not give him an opportunity to exercise all his God-given talent? That is all he ask for, and if that is accorded him, you will have no more helpful, docile or better friend.

We also want to urge that our people do not forget that they have many things in common with their white friends in the south. There are many old ties that bind the two races together—ties which sprang up even in the dark days of slavery. Our old mothers and fathers shed many tears around the bed-side of their old owners, and no one grieved more than they when they were carried to their last resting place; and it is not too much to say that the whites have, in many instances, been kind and indulgent to Negro people, for which we should be grateful and never forget. And, if there is any way on earth for Negro people to remain here with his southern white neighbor in the land of their birth and where they have labored for three centuries, it should be done. We hope that it can be done and we would urge and advise that we do not act hastily. We should do it after having exhausted our remedy of securing a square deal. We believe absolutely in the wise and sane advice of the late Dr. Washington, who always urged Negroes to remain in the south, for the southern white man was his best friend. We are willing to do it, but we trust our white friends will meet us half way by giving us a man's chance—the chance of an American citizen. Reduce the doctrine of true Americanism to actual practice: "Equal rights to all the special privileges to none;" Taxation with representation is tyranny.

Union

Rochester N Y

Hindering the Advance of the Negro.

Those who do not keep close watch upon things affecting the colored race will be surprised to learn that continual vigilance is necessary upon the part of the colored people and their friends if the advancement of the race is not to be hampered by its foes. It seems strange that there should be enemies of the race in this country that should desire to keep it down. It were rather to be supposed that everyone would recognize the benefit to the country of a better, more intelligent, more prosperous colored element. But the fact remains that there are persons everywhere in the United States endeavoring to deprive the negro of his rights under our laws, and even in the democratic realm of education, to oppress him.

In its annual report, the National Association for the Advancement of Colored People declares that it is necessary to scrutinize closely all bills presented in Congress in order to prevent the passage of laws detrimental to the best interests of the negro. Two experienced newspapermen are constantly employed to report on all bills affecting colored people and to watch their progress. It is declared that even bills of general application, such as those for agricultural education, rural credits, vocational training and the like, are frequently drawn so that our colored citizens are either entirely shut out from their benefits or given a disproportionately small share in them. Segregation, or the establishment of colored ghettos, has been attempted in several cities and in North Carolina there is even a demand for applying the principle to the purchase of farm lands, and the representatives of the race are fighting this un-American thing valiantly. The fight against disfranchisement of the negro is continual in the South and Southwest. In education, where, if in any activity of human life, only brains should count, the negro is discriminated against. Even in Indianapolis, colored children have been sent long distances to avoid enrolling them in a nearby public school. And in Carlisle, Pennsylvania, a colored boy was refused admittance to the white high school, though the colored high school did not offer the courses he desired. There are colored schools in Dayton and Cincinnati. Universities supported by public funds and public benefa[illegible] are declared to refuse admission to well equipped colored students. Johns Hopkins belies its name of "University" by discriminating against colored doctors in the clinical work required by their courses.

To the sensible man and patriotic American these things appear dangerous. Lincoln said that a nation could not exist half slave and half free, and no more can a nation exist in which injustice is practiced towards a particular race or class. A progressive colored element in our population will work for the benefit of all of us. That we have such an element and that it is rapidly growing so as to include with the advanciny years more and more of the members of the race is apparent to all that have taken any note of things affecting the negro. It is doubtful if the history of the world shows such progress as the colored man in this country has made since his freedom came to him. This progress, moreover has been made from the extremely low point of slavery. It is therefore all the more remarkable and it therefore deserves all the more encouragement from the white race We shall not be kind, only wise, if, instead of hampering the negro in his progress, we do all that lies in our power to further it.

MAYOR PIERPONT SAYS SOUTH MUST HELP THE RACE

Chicago Defender

Conference of Southern Mayors Discusses Problem How Best to Develop the Race's Condition in Southern Cities and Rural Districts. 1/29/'16.

Jacksonville, Fla., Jan. 28.—Mayor J. J. Pierpont, Savannah, Ga., who was here attending the conference of southern mayors, delivered an address on the problems of the race which he said should be of paramount importance. He spoke of race men being an important factor in the industrial machinery of the South, and said that he had played a wonderful role in the development of the South, and today, he said, the South needs his services. The mayor said that every community should make the surroundings of the race more sanitary and safeguard the health of this group of people. Barry C. Smith, New York City, spoke on "The Evils of the Present Situation."

Mayor Pierpont said in part:

Pierpont's Speech.

"The discussion of the problem of the traveling mendicants, for which this convention was called, has been of great interest to me, and I can assure you that Savannah will not be behind other cities in adopting the proposed reform.

"I can add little to what has already been said on this subject. There are many other problems, however, that are common to all southern cities, but of paramount importance.

"The economic side of the problem should have the serious thought of every man who is any degree responsible for the welfare of our cities of the Southland.

"I shall consider this problem as it affects the health and the commercial interest of the white race.

Important Part.

"The Afro-American is an important part of the industrial machinery of the South. He has played an important role in the development of the South, and today we need his services more than ever before—we need him on our cotton plantations and in our 'orange groves'; we need him in our sawmills and factories, on our turpentine farms, on our city streets, and on our wharves. There

are none too many laborers. If this is true, it is then of great importance to make him an efficient laborer. As individuals and as a race they have many faults, and at the same time they have redeeming qualities.

"He is adapted to the climate, and he is naturally cheerful and contented. This is in striking contrast with the laborers upon which the northern states are compelled to depend. The Afro-American was a much more efficient laborer in antebellum days than he is now. This fact is not disputed. There are reasons for this physical depreciation which results in loss to both races. Many of the causes for the loss of efficiency are found in the inherent traits of character of the race. The environment in which the white man has placed him in cities is a largely contributing factor.

Self-Preservation.

"At the same time it is a measure of self-preservation that we safeguard the health of these people. We should make available for them, rater as pure as that we drink and in every respect their surroundings should be sanitary.

"In most southern cities the housing of the race has recei little or no attention from the authorities. Their houses are built solely with a view to profits on the investment, and they are frequently located in unhealthy, ill-drained sections because the land is cheap. Comfort and decency are sacrificed in the endeavor to get as many houses as possible on the land. The result is a 'sickly' population with an abnormal death rate, and to a great extent the white race suffers in consequence

Treatment of the Negro In the South and North

Atlanta, Ga., March 15, 1916.

Editor Constitution: Your editorial suggesting that the race problem has shifted from the south to the north is literally full of truth. Conditions, as I have observed them lately in New York, Washington and in Atlanta, convinces me that the future scene of race troubles will be north of Mason and Dixon's line. Whenever the negro goes north in sufficient numbers to compete with white labor in any locality trouble is sure to ensue. It has been the custom in some parts of the north to permit negroes to attend white schools, and other privileges, approaching social equality have been extended him, but nowhere except in the south has he been permitted to work at skilled labor. Even in my home city, Dallas, Texas, where the labor unions are dominated by men from the north and where the population comes largely from that section, no negro workman has ever been permitted to lay a brick or perform any work requiring skill in the construction of any building erected in Dallas. The northern people, or some of them, are making a serious mistake in meeting the negro on terms of social equality and at the same time denying him the right to work at skilled labor when he has the capacity to do so. If the negro is ever to rise above his present condition, it will have to be as a race and not as individuals. The fact that a few of them scattered over the north are well dressed and receive much consideration from some people is a positive injury and a great obstacle to his progress, as a race. The negro has peculiar ideas about dignity, based entirely on the "swell clothes" he can wear. The colored porter in a saloon who can sport ten-dollar trousers and seven-dollar shoes is held in greater esteem by his race than the negro who is able to build a house or conduct a farm successfully. No race of people can ever amount to anything without the right perception of dignity and a proper regard for virtue. It is a lamentable fact that the negro, as a race, has made little progress in these essentials during his fifty years of freedom. But, as you say, the southern people are the negroes' best friends; here in the south he must continue to work out his destiny as a race because he cannot exist in large numbers anywhere else. It is true that there is a spirit in the south calling so loud for vengeance over fiendish crimes committed by negro brutes that organized law is sometimes powerless to prevent lynching, but it is a matter of record that the only instance where the mob invaded the state penitentiary, the victim was a white man.

Since I have been in Atlanta I have seen a big apartment house being constructed by negro workmen and I have seen a wholesale candy factory where every workman was a negro. I challenge any city in the north and especially those where the papers have been abusing the south about "unfair treatment of the negro" to show a single instance where the negro is given a like opportunity to make a respectable citizen.

JAMES T. STACEY.

Dallas, Texas.

THE SOUTH AND THE NEGRO

The Atlanta Independent

The question of the relation of two races in the South is one of momentous importance. It has been the subject of discussion from time immemorable. It is like Banquo's ghost, it will not down, and will never be settled 'till settled rightly. It was never more in evidence than now, and will continue to increase in agitation and importance as the Negro develops in education, in wealth and in intelligence.

There have been differences of opinion as to the proper solution of the problem of the relation between the races. There are those who contend that education, wealth and character would solve the problem. That in proportion as the Negro became better educated, and grew in wealth and character, that the friction between the races would lessen until finally, there would be none whatever, and that the relation would grow more cordial, and each would work for the mutual betterment of the other. But recent events do not seem to bear out this theory. Instead of their relations becoming more cordial, they seem to be daily growing worse. This is shown in the increase in lynching, persecution and many other forms of mob violence. Upon the least provocation, the Negro is kicked around like a serf and a slave. In many sections of the south, his condition is not much better than that of a slave. It reminds one a great deal of the horrible conditions that existed before the war. He is entirely at the mercy of his white neighbor. So far as the written law is concerned, it applies very little to him; it is almost entirely based upon the whims and caprices of the white people among whom he lives, moves and has his being. The Negro knows this so well that, if he has done anything wrong or offended his white neighbor, his only redress will be the good favor of some individual white man, who may intervene between him and the offended white man. He takes it for granted that he has no chance in the court, and nine times out of ten, he takes his case to some white friend and compromises. This is his best chance. If he can't settle it that way and make a compromise, there is no hope for him; for if he takes it to the court and it is decided there, nine times out of ten, he will get the worst of it.

That is why he is becoming so restless and seeking his fortune in other sections of the country. The Independent called attention some time ago to an extract clipped from the Constitution, August 7th. Mr. Wm. J. Lowenstein, Chairman of the Committee on Education of Atlanta Chamber of Commerce, was so aroused by the opposition that manifested itself upon the subject of compulsory education for the state, because it was thought that the Negro would share in it, that he asked:

> "Is it wise or expedient to permit thousands of white boys and girls to grow up in ignorance, lest in forcing them into school the aspirations of the Negro child should be awakened? Shall the white man remain ignorant in order to encourage or compel the Negro to remain ignorant? Anyone who opposes compulsory attendance from a fear of putting the Negro into school must be ill informed as to the actual situation. THE NEGRO CHILD NEEDS NO COMPULSORY LAW TO PUT HIM INTO SCHOOL. HE IS ALREADY THERE, WHEREVER AND WHENEVER POSSIBLE."

Thus showing that the white people of the state were opposed to compulsory education on account of the Negro. In other words, they were opposed to the Negro having a square deal in the public schools, lest in becoming educated he might be better able to measure up with other classes of citizens. They would rather have the white child remain in ignorance and superstition than to pass a law that would encourage the Negro to become educated and intelligent. In short, they would keep their own children down in order to keep the Negro down.

In our courts the Negro has a very poor show. He pays his taxes just as other citizens, and yet he is never employed in any capacity as an official. No matter how intelligent and upright he may be, not a one is represented on the jury. In every case where there is an issue between a white man and a black man, it is the most natural thing in the world that the sympathy will be for their own race. Those who know human nature will not combat this proposition. No matter how upright and intelligent he may be, he has no representation. In no southern city, although Negro citizens pay thousands of dollars in taxes and contribute to the city and state governments like other citizens, not a man has any voice in council except by petition. This is unjust, un-American and is just what one would expect of the dark ages, much less in these enlightened times of the 20th century.

The black man is a human being like other men. He has ambitions and aspirations and wants to improve and make of himself all that is possible. He couldn't be otherwise if he wanted to, because God made him that way; and yet our white neighbors seem to think it a crime if he seems to aspire to anything beyond that of a serf or menial. This is unfair and unjust and seems to the Independent to be an impeachment of the wisdom an dgoodness of the Creator, who, out of one blood, made all men to dwell upon the face of the earth.

If there is needed further proof of the Negro's unrest and dissatisfaction, it is furnished in the fact that thousands of them are migrating north on account of their present treatment. They are leaving, according to reports, from all parts of the southt to labor centers in the north where they can educate their children and be treated like men in the courts of the land, and where it is no crime to aspire to any position of which you are capable of filling. And just as Welborn Victor Jenkins so well says in the Constitution of October 10th: "This movement will continue through the years until the south has been all but stripped of her most valuable asset in the way of labor." As long as they are lynched and jerked up and punished upon the least little pretext and can not get proper educational facilities for their children, this migration will go on, and there will be no help for it. The south must recognize one fact; that the Negro is human just like other people. Their wants and ambitions are the same as other people. God Almighty made them capable of development like other people, and their aspiration and love of fair play are the same as other people. They are American citizens and have imbibed the American spirit of fair play, and if they can't get it, in one section, they are bound to go where they can get it, and they are not to be blamed for so doing. The motto should be, "Equal rights for all and special privilege to none." Until this is done, the great problem of the relation of the races will remain unsettled.

Race Relations— 1916.

TOGETHER

Southwestern Christian Advocate 8/31/16.

A PLEA FOR SANITY IN RACE RELATIONS

St. Gaudens might rest his fame as an artist upon the Shaw Monument which stands on Boston Commons. We have stood before this monument literally entranced; brave Colonel Shaw flanked by his black troops makes one of the most compelling subjects that has ever been reduced to bronze. We are quite sure, however, that St. Gaudens was wrong in the type of Negroes which he presents in his monument. All the men which he presents are of the extreme Negro type, when, as a matter of fact, no regiment recruited in Massachusetts at that time could have been recruited unless it had had men of various Negro types.

If the monument is interesting, the inscription on the back of the monument is no less. We quote:

"To the Fifty-fourth Regiment of Massachusetts Infantry

The white officers taking life and honor in their hands cast in their lot with men of a despised race unproved in war and risked death as inciters of servile insurrection, if taken prisoners, besides encountering all the perils of camp, march and battle.

The Black Rank and File volunteered when disaster clouded the Union cause. Served without pay for eighteen months till given that of White Troops Faced threatened enslavement if captured; were brave in action, patient under heavy and dangerous labors and cheerful amid hardships and privations. Together they gave to the nation and to the world undying proof that Americans of African descent possess the Pride, Courage and Devotion of the Patriot Soldier. One hundred and eighty thousand such Americans enlisted under the Union Flag MDCCCLXIII-MDCCCLXV"

We desire to emphasize TOGETHER. This is the significant word in the inscription and it is the key word for the relation that should exist between the races. Any man who seeks to promote racial antagonism in the interest of one or the other race, is an enemy to both, and in this regard the shoe is not altogether on one foot. There are colored men, to be sure not without some extenuating circumstances, who are constantly pumping into the younger members of the race bad feeling towards the white man and who are quite adepts in using the term "white folks Negro" if the Negro seeks to promote racial good will. Booker T. Washington was as true to the race as any Negro who has lived, and while entirely different in method to Frederick Douglass, Booker Washington believed that the success of all depended upon the co-operation of the two peoples in the South. Yet there are Negroes living who hindered Dr. Washington in every possible way and who thought that Dr. Washington sold out to the South simply because he attempted to promote good will between the races. It is necessary for the success of the colored man that he should have a reasonable measure of the good will of the white people in the South. As a race we can do very little in Church, education, business or any phase of life without at least a passive good will of the people with whom we come in daily contact. While there are white men of whom it can be said that they will not grant favors only to Negroes who truckle and are subservient, still there are those who recognize manly worth and encourage independence.

We want to utter a strong word in condemnation of those who seek to undermine the man or the men who try to promote good will between the two races in the South. We are well aware of the fact that some of our men overdo this and that they often play the flunky, nevertheless, any man who understands conditions in the South, who is human, knows the wisdom of the races working together and the utter disaster of the races working apart.

TOGETHER the white and colored races in the South can promote the industrial and commercial South. The success of the South during the recent years is due largely to the labor that is available and the Negro has proven himself to be the best laborer in the world. By thi do not mean to say that the Negro has not his faults, for he has, but seldom does a Negro laborer strike, he is a hard worker, he is a faithful worker and the present prosperity of the South is due to the large supply of dependable labor.

Now this is worth while and the white man should recognize what it means to both races for them to work together. On the other hand, the Negro should recognize that he has the unusual privilege of having practical control of the labor situation in the South. Colored men have no trouble in finding work in the South. Many of them are skilled mechanics and certainly the demand for unskilled laborers is greater than the supply.

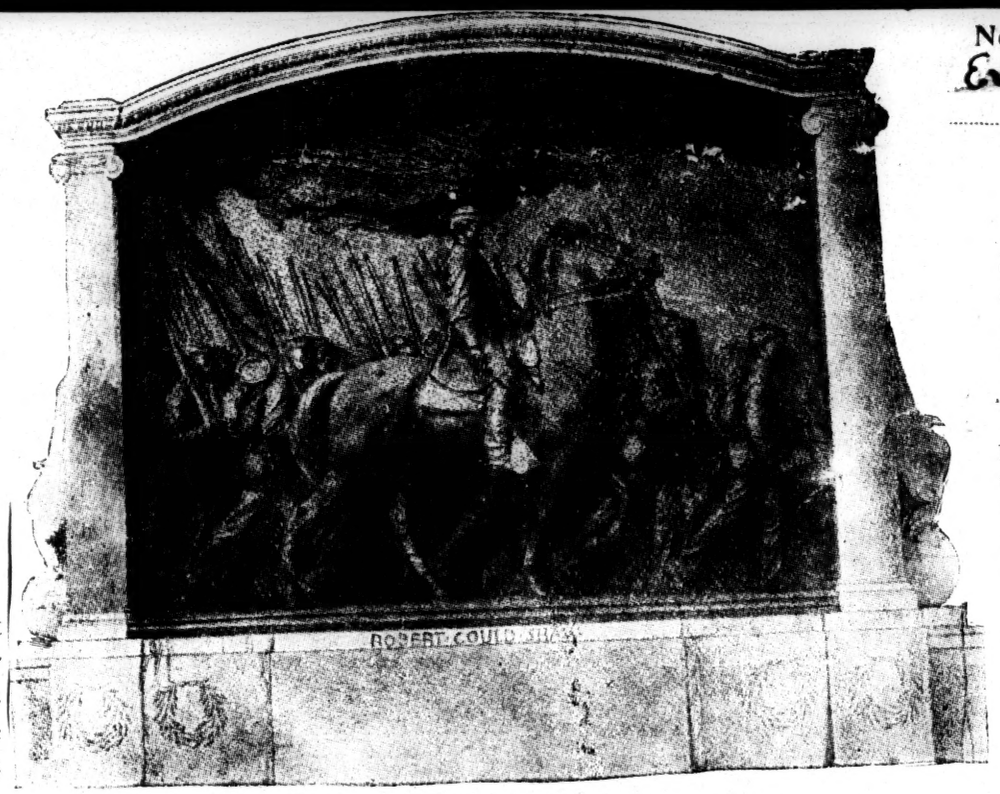
But not only should the races work together in the commercial and industrial world, they should work together for the educational betterment of all. It is not good democracy to educate one race to the exclusion of the other. Certainly the illiteracy of the South will not be wiped out until the illiteracy is wiped out among the Negroes and here is one of our chief troubles in the races working together. They work apart, far apart on educational lines. If they were to work together it would be better for both.

But the races should work together in Church life. We believe that the races are farther apart in Church life than any other phase of our co-operation. White physicians and colored physicians confer quite frequently and with a good deal more satisfaction to each other than white preachers and colored preachers. White physicians and colored physicians discuss diseases, their symptoms, their diagnosis and work side by side in the operating room but it is very seldom that the white preacher

and the colored preacher come together in such a mutual relation. The very persons who ought to be closest together are fartherest apart. If the races cannot come together in the Church life, they cannot come together at all.

Many of our racial relations in the South are unnatural. If these two peoples who have at heart a kindly feeling toward each other were left free to develop individual and family good-will, much of the racial antagonism in the South would cease. There would be less ill feeling anyway but for the political demagogue and others who come to the front only by fanning the flame of racial antipathy. There is very little trouble between white boys and colored boys. They learn to know and respect each other but when they grow to manhood they grow apart. The individual Negro who crosses the line and assaults the sanctity of a white home is given undue advertisement. He is a very rare exception. There are hundreds of thousands of Negroes on the other hand who enjoy a peaceful relation with the people with whom they come in daily contact. We must not lose sight of the fact that the abnormal type is not among the Negroes only. There are thousands of white men who traduce Negro homes and that too without recourse or redress. For the development and promotion of right racial relationship we can rely upon only racial homogeneity. This is very often overlooked and we forget in our heated discussions that peoples left free to themselves naturally gravitate into racial groups and this is true in the South as it is true the world over.

Together Colonel Shaw and his black soldiers won a victory that forms a brilliant chapter in American history. Together the races in the South can bring about a new era in the industrial, commercial and educational development of this section. If they work apart and antagonistic to each other, it means slow progress for both.



THE SHAW MONUMENT—BOSTON, MASS.

DOWN IN OLE SOUTH CA'LINA.

The following social note is clipped from one of the leading papers of South Carolina:

Edgefield, Nov. 18.—Tuesday afternoon Miss Marie Abney and Mrs. Gladys Calhoun were hostesses to the Edgefield chapter, United Daughters of Confederacy. The meeting was presided over by the president, Mrs. R. A. Marsh. During the business sessions Mrs. J. L. Mims read an interesting letter from Mrs. John Lake, a member of the chapter who is now engaged in missionary work in China. The report of the committee to arrange for the printing of the year book was received and it was ordered printed.

Mrs. Pendleton Jones presided over the historical programme, the first number being "Old Black Joe" by the chapter's choir; Mrs. J. H. Cantelou read a beautiful "Tribute to Old Southern Mammies." Mrs. Woodson read a selection entitled, "Mammy and Me." "Massa's in De Cold Ground" was next sung by the choir. "The Old Time Nigger" was the title on an interesting paper read by Mrs. P. M. Feltham. At the conclusion of the historical or literary programme the hostesses served dainty sandwiches, with coffee and whipped cream. The vases of large roses on the mantel and tables in the parlor added brightness and cheer to the occasion, which was one of unusual pleasure.

Here is one of the best explanations we have ever seen given of the fact that South Carolina is at the tail end of the procession of the States. In this distinctly forward looking age, here is a party of what we suppose are the most intelligent people in the state wasting their time looking backward. We can imagine the handling the "New Negro" must have received in Mrs. P. M. Feltham's paper on "The Old Time Nigger." We would suggest to Mrs. Feltham that it would be more profitable for the Edgefield chapter, United Daughters of Confederacy and the whole state of South Carolina to let the "old time nigger" rest, and to study and try to understand the "New Negro."

New York City
Evening Globe

THE NEGRO AND THE LAND.

(From the Columbia (S. C.) State.)

In a few of the northern newspapers the saying is frequently repeated that no such progress in the history of mankind has been made by any race as that of the Negroes since their emancipation. Frequently, too, it is repeated by Negro orators, and they are excusable in it, though they do not thereby help their race.

The saying is by no means true. The progress of the Negroes in the last fifty years is not comparable with that of the Japanese since the visit of Commodore Perry to their empire. In the south the Negroes have enjoyed remarkable economic opportunities of which they have made a use proportioned to their natural abilities, attainments, and habits as a race.

When it is pointed out, for example, that the Negroes have acquired more than twenty thousand farms in South Carolina, it is to be borne in mind that more than two thirds of the lands of South Carolina are not under cultivation even now, that hundreds of thousands of fairly productive acres may be had at nominal prices, and that any man capable of accumulating $200 or $300 may come into possession of a forty-acre parcel—the average Negro holding. Whether the holding shall be valuable or not depends altogether on the pluck, thrift, and willingness of the farmer to work and endure hardship. The Negro purchaser of a small farm, meanwhile, may live by the standards of his race during the period that he is "getting on his feet." The cost of living to a white man of the same earning capacity in the same community is at least double that of the Negro and so will remain until the general level of the Negro's living standard shall be raised to that of the white race.

Despite the injustices that have been practised against Negroes, despite the lynchings, for example, no race perhaps ever has enjoyed the economic advantages that the Negroes have enjoyed and are still enjoying in the south. Even the lynchings, paradoxical as the assertion may appear, are not without advantage to the Negroes for the reason that they are a bad advertisement of the South and so discourage and postpone the coming of white immigrants. Lynchings and lawlessness, as all intelligent people recognize, hold down the prices of southern lands, and the cheapness of the lands make the south a paradise of opportunity for those Negroes who are ambitious and industrious. The Negro living standard and the Negro wage have driven hundreds of thousands of white men from the rural districts; the Negroes are remaining on the farms, and they will continue to acquire lands under present conditions. If the race emancipated half a century ago had been Japanese it would have owned an equal share of the lands of the south by this time.

The present opportunities of the Negroes will not last. Soon or late, white settlers will come into the south by thousands and tens of thousands and then the rule of the survival of the fittest will operate. The strongest will possess the lands. The Negro's opportunity is now, while there is more land than the whole population needs.

Secret Societies As Factors In The Social And Economic Life Of The Negro

By Prof. Monroe N. Work, Editor The Negro Year Book, Tuskegee Institute, Ala.

Southwestern Christian Advocate 5/18/16

There are among Negroes a multitude of secret and beneficial societies. These societies fall into two classes. The old line societies, the Masons, the Odd Fellows, the Knights of Pythias; and the more purely benevolent societies, such as The True Reformers and the Gallilean Fishermen. Included under benevolent societies are the the very large number of local sick and death benefit societies.

The great number of fraternal and benevolent societies among Negroes indicate that they occupy an important place in their social life. With the exception of the old line societies almost all of these have originated with the Negro. They have arisen as a result of very fundamental needs. Such, for example, was the origin of the Free African Society, established at Philadelphia in 1787. Its organizers were two free persons of color, Absalom Jones and Richard Allen. These two men beheld with sorrow the irreligious and uncivlized state of the people of their complexion. They consulted with each other concerning organizing some kind of religious soicety. They finally decided that a society should be formed, without regard to religious tenets, "provided the persons lived an orderly and sober life, in order to support one another in sickness and for the benefit of their widows and fatherless children."

In the course of time the Free African Society took the initiative in all things relative to the welfare of the people of color. The marriage of both slaves and free Negroes was much neglected. The society appointed a committee to regulate the matter of marriages. In most instances Negroes were forbidden to be buried in graveyards. They were buried on the edge of fields and in unmarked graves. The society secured a regular burial place. The Free African Society had a profound and important influence on the Negro's social life. Out of it grew the first independent Negro religious denomination, the African Methodist Episcopal Church.

The precarious economic condition of free Negroes led to the organization of many mutual aid societies in Philadelphia and other cities. These societies were very simple in form. A small initiation fee and a small annual payment was charged. There were sick and death benefits. In 1848 there were 106 of these societies. Their total annual income was over $16,000. They rendered aid to some 700 families.

In the cities of the South also the free Negroes had mutual aid organizations. In Baltimore as far back as 1820 there are records of societies organized to help in sickness and to provide for decent burials. They were exempted from the laws forbidding the meetings of free persons of color.

In one instance a secret society was organiezd to overthrow slavery. In 1844, Moses Dickson, who had for years worked on steamboats running from Cincinnati up and down the Ohio and Mississippi rivers, determined to do something towards securing the freedom of the slaves. He and eleven other free Negroes met to form an organization for this purpose. After consulting together they decided to take two years to study over and develop a plan of action. In 1846 the twelve met in St. Louis and organized the Knights of Liberty. It was agreed that they should spend ten years working slowly and secretly, making their preparations and extending the society. At the end of this time, because of changes in conditions both North and South, it was decided to alter the plan of operation and do underground railroad work. It was claimed that the Knights of Liberty assisted yearly hundreds of slaves to escape.

In Lexington, Kentucky, in 1843 the Union Benevolent Society was organized by free Negroes. Its purpose was to care for the sick, bury the dead, encourage education and industry among free Negroes and help slaves to freedom. The white people knew of this society and aided it. They knew that the society helped to bury the dead, cared for the sick and looked after the support of the widows and orphans. In 1852 they permitted a lodge to be organized among the slaves. What the masters did not know was that this society was actively engaged in assisting slaves to escape and that the Underground Railroad agents in Kentucky were operating with it.

Benevolent and burial societies, it appears, were also numerous among the slaves. In every Virginia city of any size there existed, we are told, organizations of Negroes having as their object the caring for the sick and the burying of the dead. In but few instances did a society exist openly. The general plan seems to have been to select some one who could "read and write" and make him secretary. The meeting place having been chosen the members would come by "ones and twos," make their payments and quietly withdraw. In many of the societies each member was known by number, and in paying simply announced his number. The president of such a society was usually a privileged slave, who had the confidence of his master and could go and come at will. In the event of the death of a member provision was made for decent burial.

With emancipation there was more or lsss of a breakup of the social system in which both the slaves and the free Negroes had been living. Readjustments took place. The secret and benevolent societies played an important part in this readjustment. Some years ago I had occasion to make a study of a small group of Negroes engaged in oyster fishing on the Georgia coast. I found the oldest society in this group, had been organized soon after the close of the war by a number of Christian people banding themselves together for mutual help. The next oldest society in this group of oyster Negroes dated its organization from Reconstruction days, when there was a military company with a woman's auxiliary attached. The military company passed out of existence, but the woman's auxiliary continued as a benevolent society.

Such societies as I found among the Negroes of the Georgia coast multiplied after emancipation in all parts of the South. Their main purposes were to care for the sick and furnish decent burial at death. Almost everyone became a member of some society. There were societies for the men, for the women and for the children. The joining fees usually ranged from $1.00 to $5.00. The monthly dues were from 10 cents to 50 cents. Some of these local societies had secret features, others had none. The amount paid for sick dues was regulated by the by-laws and ranged from 50 cents to $2.00 per week. These local organizations, formed by the hundreds in all sections of the South, served a good purpose. They brought the people together and established friendly intercourse.

In the early eighties the operating of Negro beneficial societies began to develop into a regular business. This development was along two lines. The first and earlier was the establishing of national organizations, which retained all of the features of the older secret and benevolent societies, but in addition gave much larger insurance benefits. The most notable of these new societies was the True Reformers, established at Richmond in 1881. The True Reformers is in many respects the most remarkable Negro society in the country. It was the first to be established with the express purpose of endeavoring to better the Negro's economic conditions. In 1883 it was granted a charter and incorporated as a joint stock company under the name of the Grand Fountain of the United Order of True Reformers. In 1898 the charter was amended and the society was given the right to issue regular insurance policies to its members. These policies, based on an age scale, ranged from $33 to $1000. In the 20 years from 1881 to 1902 the society paid out in death claims $600,000 and in sick benefits $1,500,000. The membership increased to over 50,000.

It is not, however, the remarkable growth in members of the True Reformers or its insurance features which are of the greatest interests to us; but rather the economic by products of the society. These by products were a bank, with over $500,000 assets; a mercantile and industrial association, doing annual business of over $100,000; a weekly newspaper, a printing department; a hotel, accommodating 150 guests; and old folks home; an incorporated building and loan association, having as its object the encouragement of industry, frugality and saving among its members, and a real estate de-

Race Relations 1916

partment, which had under its control property of the order with a total value of $400,000. No Negro organization of any sort had hitherto made such an ambitious adventure into the field of business endeavor.

Through bad management and other causes the True Reformers Society suffered reverses. The most of its business enterprises failed. Nevertheless its by products experiments were great object lessons, teaching Negroes that it was possible for them to conduct business enterprises in a large way. This was especially true in the case of the bank. Its establishment and its operation for more than twenty years taught Negroes that they could establish and operate banks. As a result, and in spite of inexperience and reverses, they now have

[illegible]e second line into which, in the eighties Negro benefit societies developed was [illegible]inec companies. There were a number of causes which led to the forming of insurance companies operated and controlled by Negroes. The people had grown in intelligence. They had made economic progress, and were ready to take some form of insurance that would pay them larger sick and death benefits than they were receiving from the mutual aid societies. The insurance companies met these demands by paying much higher sick and death benefits than the older societies had been able to pay. This was made possible by increasing the membership in a society from twenty-five or fifty persons to several hundred, and in some cases several thousand persons. About this time white industrial insurance companies began to operate extensively among Negroes. These companies generally paid Negroes smaller amounts than were paid whites for the same premiums. There arose competition between the white and Negro companies. In order to get the business of white companies the common attempt was to make a rate lower than that charged by the white companies and to pay more benefits. In spite of inexperience, smaller capital and faulty organization, the Negro companies have been very largely successful in this competition.

In 1900 they had become important enough for the State Legislature to begin to make laws to control them. The Virginia Legisalture passed a law requiring companies giving sick and death benefits to pay the State tax of $200 and one per cent of their gross receipts. This law, it was thought, would put Negro companies out of business. Instead it made them hustle more. Thereupon the Legislature passed a new law requiring benefit insurance companies wishing to continue doing business to deposit in the State Treasury the sum of $10,000 as security for the policy holders. This, some thought, would certainly get rid of the Negro companies. In fact, it is said that the agents of white industrial companies told persons holding policies in the Negro companies that their money was lost and that they had better join the white companies. This law, as the previous one, simply acted as a stimulus. Four of the companies individually put up their $10,000.

Insurance is now one of the largest fields of business endeavor in which Negroes operate. Reports of insurance commissioners for the various states of the South show that the assets of Negro insurance companies are now over $1,500,000. Their annual income is over $2,800,000. They disburse annually $2,700,000. They write annually over $3,000,000 worth of policies. They now have in force about $26,000,000 worth of policies. Recently, and as a result of the development of Negro fraternal insuranec, an old line insurance company, The Standard Life, with headquarters at Atlanta, was organized. It began business in 1913. As a preliminary, it was required to deposit $100,000 with the Georgia Insurance Commission. It now has $2,000,000 worth of insurance in fore and is doing business in seven states.

In recent years the increase in the number of Negro business and professional men has created a demand for business houses. Negro secret societies have furnished the money with which to erect suitable buildings. In New Orleans the Knights of Pythias erected a $100,000 business building. In Philadelphia the Odd Fellows erect- a $100,000 building. At Little Rock, Arkansas, the Mosaic Templars not long ago dedicated a $60,000 office building and auditorium. The Negro Odd Fellows of Georgia have erected a six story office building that cost over $100,0000. At Washington, D. C., according to reports a contract was recently let for a $185,000 five story Masonic Temple, the greater part of which is to be used for business purposes. Last year at Louisville the Knights of Pythias dedicated a $125,000 seven story office building.

Experience has taugh the secret societies and insurance companies that attention must be given to health improvement. As an example the North Carolina Mutual and Provident Association got out some special health instructions. It has its agents see that efforts are made to improve the health conditions of the people among whom they work. The Odd Felows of Georgia have a health department, the particular function of which is to furnish health information. This is done by means of articles on health published in the Atlanta Independent, the official organ of this order in Georgia. When last year the Tuskegee Institute promoted a National Negro Health Week the most active and efficient co-operators were the secret societies and the insurance companies.

In conclusion lets us summarize what secret societies have done for the social and economic life of Negroes. We found that during the days of slavery these societies were important factors in the social and economic life of the free Negroes and to some extent of the slaves. During the reconstruction period these societies were important factors in the readjustment of the Negro to his new conditions. The organizing and operating of these societies has developed leadership and taught the masses to be amenable to this leadership. The national societies have given opportunity for the development and exercise of political abilities which because of conditions are to a large extent excluded from the regular channels of expression. The secret societies have afford a means whereby Negroes were able to get together large sums of money. "It may be safely said that these organizations have collected from the masses of the people large amounts of [illegible] not otherwise [illegible]

[illegible]zations [illegible]pelled to enforce [illegible]s of the people habits of saving and of system which they would not otherwise have been able or disposed to learn. These societies in these ways have contributed in no small degree to both the social and economic development of the Negro.

RACE RELATION 1916

A Second Open Letter From The University Commission On Southern Race Questions To The College Men Of The South

Southwestern Christian Advocate 10/19/16

In its first open letter to college men of the South, issued at the beginning of the present year, the University Commission urged them to unite their efforts with those of the press, the pulpit, the bar, the officers of the law, and all other agencies laboring for the elimation of the monster evil of mob violence. These agencies have labored diligently and with substantial results as is indicated by the decrease of the average annual number of lynchings from 171 for the decade 1886-1895 to 70 for the decade 1906-1915. Nevertheless the Commission wishes to reiterate its appeal with renewed emphasis, knowing that the eradication of so virulent a social disease as the lynching mania can be effected only by the prolonged and vigorous efforts of sane and patriotic citizens.

In this letter the Commission wishes to direct the attention of the college men to the educational aspect of the race question, inasmuch as the solution of all human problems ultimately rests upon rightly-directed education In its last analysis education simply means bringing forth all the native capacities of the individual for the benefit both of himself and of society. It is axiomatic that a developed plant, animal or man is far more valuable to society than the undeveloped. It is likewise obvious that ignorance is the most fruitful source of human ills. Furthermore it is as true in a social as in a physical sense that a chain is no stronger than its weakest link. The good results thus far obtained, as shown by the Negro's progress within recent years, prompt the Commission to urge the extension of his educational opportunities.

The inadequate provision for the education of the Negro is more than an injustice to him; it is an injury to the white man. The South cannot realize its destiny if one-third of its population is undeveloped and inefficient. For our common welfare we must strive to cure disease wherever we find it, strengthen whatever is weak, and develop all that is undeveloped. The initial steps for increasing the efficiency and usefulness of the Negro race must necessarily be taken in the schoolroom. There can be no denying that more and better schools with better-trained and better-paid teachers, more adequate supervision and longer terms are needed for the blacks as well as the whites. The Negro schools are, of course, parts of the school systems of their respective States, and as such share in the progress and prosperity of their State systems. Our appeal is for a larger share for the Negro, on the ground of the common welfare and common justice. He is the weakest link in our civilization and our welfare is indissolubly bound up with his.

Many means are open to the college men of the South for arousing greater public interest in this matter and for promoting a more vigorous public effort to this end. A right attitude in this as in all other important public questions is a condition precedent to success. For this reason the Commission addresses to Southern college men this special appeal.

(Signed) J. J. Doster, Alabama; D. Y. Thomas, Arkansas; James M. Farr, Florida; R. J. H. DeLoach, Georgia; William A. Scroggs, Louisiana; W. L. Kennon, Mississippi; E. C. Branson, North Carolina; Josiah Morse, South Carolina; James D. Hoskins, Tennessee; William S. Sutton, Texas, W. M Hunley, Virginia.

Southern Educators Ask For More and Better Negro Schools

The Tuskegee Student 10/14/16

Some years ago there was organized a Commission to study race relationships in the South. It is composed of representatives of all the Southern universities. At the beginning of the present year it addressed to the college men of the South an open letter on lynching, which it regards as the greatest menace to our national civilization. In its first letter the Commission urged Southern college men to unite their efforts to suppress this socially destructive evil. The Commission had just issued a second Open Letter to the same class of men. We are pleased to publish this frank appeal for greater educational opportunities for Negroes.

In its first open letter to College men of the South, issued at the beginning of the present year, the University Commission urged them to unite their efforts with those of the press, the pulpit the bar, the officers of the law, and all other agencies laboring for the elimination of the monster evil of mob violence. These agencies have labored diligently and with substantial results as is indicated by the decrease of the average annual number of lynchings from 171 for the decade 1886-1895 to 70 for the decade 1906-1915. Nevertheless the Commission wishes to reiterate its appeal with renewed emphasis, knowing that the eradication of so virulent a social disease as the lynching mania can be effected only by the prolonged and vigorous effort of sane and patriotic citizens.

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W. L. Kennon, Mississippi.
J. D. Hoskin, Tennessee.
W. S Sutton, Texas.
W. M. Hunley, Virginia.

THE STUDENT endorses every word of this appeal. The Commission has certainly addressed a group of men from whom it should receive a ready hearing and close co-operation. If such men in the South take up the cause so cogently argued in this open letter, results bringing untold good to our nation will inevitably follow.

Christian Life

HASTY GLIMPSES AT PASSING EVENTS

The Southern Sociological Congress

Christian Index

REV. G. W. F. PHILLIPS

6-22-16

Editor Christian Index:

In my last letter I wrote a few lines on the above named institution. I now attempt a few more lines.

The congress had its origin in the City of Nashville in 1912 and still retains its headquarters there. It is, as its name implies, a Southern institution composed of some of the wisest and most conservative leaders of the South. I do not mean politicians when I say "leaders," for they are not always leaders. The leaders of any country are the school men and men of kindred ideas. Now, lest our readers should get the idea that the membership embraces a gang of academic theorists I will say right here that governors and ex-governors as well as professors and heads of colleges are

active members. Hon. C. H. Brough, governor-elect of Arkansas, is president.

The movement is unpopular at present as its object is mainly to enlighten the people. When in session various meetings are held in different parts of the city during the day. At night, all sections come together at some point conveniently reached from all parts of the city and topics of general interest to the public are discussed by able speakers.

One section of the congress is devoted to "Race Relations." It goes without saying that that is of greatest interest to us. It is there that free speech is allowed on such matters as may come up. It is there that most of the papers of the colored delegates are read. Splendid papers were read by Mrs. Booker T. Washington, Dr. Jones of New Orleans, Prof. Holloway of Talladega and others.

Perhaps the most interesting event of the entire congress from our viewpoint was a lively discussion growing out of a remark by Gov. Brough respecting social equality. The Southern white man is inclined to boast of his knowledge of the Negro. Well, he does know the hirely and also the criminal pretty well; but he knows very little of the educated Negro; and no man gets confused on the sociality dogma as much as he does. For instances some of the leaders as Gov. Brough did, the other day, frequently say: "The Negro must never hope to be the social equal of the white man." Now when I hear such remarks I always want to ask: "Which Negro and which white man?" Let us see.

According to an old geography we use dto study years ago, mankind as regards social conditions, is divided into four classes as follows: Savage barbarian, half civilized and civilized. Some added a fifth, called enlightened. Four classes, however, seem to be sufficient.

Now since social condition has reference to certain attainments resulting from individual effort, to say that the average human beings regardless of race identity are incapable of equal achievements with equal effort under equal conditions does not signify much.

In this broad sense social equality implies equality of ideas and ideals. Now if one man is cultured, let him be white or black, having himself under control, can appreciated a decent home fitted up with all modern conveniences, pictures upon the walls, carpets upon the floor, a reader of books and papers, goes to church, such a man would represent the civilized or enlightened type of the present. Now take the other man: Let him be brown, yellow or red who has not achieved equally so much you are bound to consider him the social equal of the first mentioned. But says our white friends, "I mean, ah-rah, the Negro must not expect to ah-rah, exchange social visits with the white man." Then he should say social mingling if that is what he means. Men may be equal in wealth and culture and yet never mingle socially, then again difference in degrees of culture and racial distinctions have failed to keep them from mingling on certain conditions. Black men know these things full well as many are good evidence of past minglings, and so wherever the things come up he resents it mentally or in open speech. Thus when Gov. Brough incidentally precipitated the discussion, Bishop Cottrell was the first man to register his disapproval in no uncertain language, saying among other things, that he hoped leaders would cease referring to social equality in our presence. He was followed by Dr. Bray who showed the difference between social equality and social mingling in a way that was enlightening. Prof. Holloway of Talladega who read one of the strongest papers of the congress, closed the discussion.

I imagine that whenever Governor Brough feels like discusing the subject again in a mixed audience, he'll look it over in order to find out who i there.

There is nothing better than an u derstanding; and this is what the co gress is capable of bringing about. T great motto of the great movement i "Brotherhood." That takes in men you see, and the men and wom who lead the movement are endow with rare courage and are deservi of the most hearty support for t work at present is far from popul But if they continue they will certa ly succeed in building up a healt sentiment in favor of law and ord thruout our section a thing devout prayed for by all.

Matters other than those relating lawlessness are considered by the co gress. The New Orleans assembly m be designated a health congress many of the best papers were devot to that subject.

There are many things upon wh men of the different races could n agree, but on matters pertaining to i provements of hygienic conditions generally speaking can agree, as t thoughtful people everywhere are b ginning to consider healthy boys a girls and men and women, as the n tion's most valuable asset.

The productions of the colored p ticipants were up to the standard, a of course will be published along w the others read at the congress. Su ming up I will say that the congress endeavoring to conduct a campaign education extensive in scope and Chr tian in purpose. A war against w and disease and every form of lawle ness; and the recognition given people as factors in carrying out su a noble undertaking, is very encour ing to those who labor and "wa for the morning."

Americus, Ga.

Southern Sociological Congress Jots And Jolts

4/22/12 Houston Observer

(By Dr. Chas. A. Jackson.)

It was the prevailing opinion of the Negro delegates to the Congress that the more expressive and exact term "social intermingling" be used to supplant the term 'social equality"; that there are social equals in every race; in fact, the white by striving to improve the industrial, mental and moral status of the Negro was making him a social equal; but what both races did not want (not social equality), but social intermingling, especially that form as represented by white men associating with colored women. The pulpit of both races was asked to preach more CO-OPERATION AND LESS ANTAGONISM. Prof. Monroe Work of Tuskegee, in his address on "Negro Secret Societies," showed that secret societies to care for the sick and bury the dead were organized and operated on the plantations during slavery, and that the Free African Society was organized by Richard Allen, the founder of the A. M. E. church, and was the first of this character.

Dr. Weatherford, in an excellent paper on lynching, showed the progress of the American lynch law. First, the lynching of Indians; then of lawless white men, then Negro men, women and children, until it has culminated in the lynching of white women; that the latter are now victims of the very lynch law that its defenders claim was designed to protect them; he also showed by statistics that it was not operated to protect womanhood, but was the unbridled cruelty of the lawless American mob.

It was demonstrated beyond cavil that poverty, ill health and crime were holding the South back, and that alcohol was the main causative factor of all three.

Mrs. Holley, one of the white public school teachers of Houston, captivated the Congress in an eloquent appeal for sanitation in all that pertains to the schools. She very aptly expressed the child mind and character as "impressible as wax, retaining as marble."

Mrs. Booker T. Washington, in an excellent address on "Home and Future of the Race," showed that the per cent of home-owning Negroes is increasing and that the homes are being larger and better and for these reasons alone are more conducive to modesty, morality and good health.

The Texas delegation consisted of: Medical—Dr. Chas. A. Jackson, Houston; ministerial—Rev. J. I. Gilmore, Hempsteal; educational—W. H. Fuller, Austin, financial secretary of Baptist Educational Board; State institutions, Dr. J. I. Donaldson, superintendent deaf, dumb and blind asylum, Austin, and social work, Mrs. C. E. Adams, Beaumont, treasurer of Texas State Federated Clubs.

Mrs. Dr. Smith, president of the Gainesville Delinquent Home for Girls (white), held a conference with the above delegates relative to the establishment by the legislature of a similar school for colored girls. Mrs. Adams related to her cases of delinquency among them, being those of a 9-year-old and an 8-year-old girl, being arrested and jailed in Beaumont.

RACE RELATION ------1916 news -1912

FAR-REACHING EFFECTS FROM SOUTHERN CONFERENCE MEETING

N. & Times-Picayune

Efforts of Prominent Leaders Toward Community Building Will Be Scattered Through South—Recreation Program One of the Big Results.

4-23-16

Though a world of circumstances conspired against the meeting of the Southern Conference for Education and Industry which adjourned here Thursday after a four-day session, the consensus of opinion was to the effect that the convention will bring about many good results. Community building was the aim of the conference and the proceedings of the entire meeting hinged largely on this all important question. The South is sure to feel the effects of certain doctrines preached and adopted at the convention.

The net results of the conference are expected to consist of a completer co-operation of the agricultural, industrial, educational and religious forces in the Southern states.

It was several years ago that Dr. G. S. Dickerman, then the field agent, urged that the conference get at the means of developing the community so that it can give the individual his chance. Stressed throughout the succeeding years, the idea grew until definite steps have been taken to get at the best means for stimulating a real, a pulsating, a creating community life in city, town and country.

First of the steps taken was the organization of nation-wide committees which focused thought and expression upon the three fundamental community problems, recreation, economy and education. From the general recreation committee the following departments were organized: The social center special days and celebrations, playground, music, ballad, drama and folk lore, community fairs. From the committee on economics grew the following: Community studies and surveys, sanitation and health, organized marketing saving and loan associations, town and community co-operation. The general committee on organized education extended its scope to include these committees: School improvement association, school clubs and home products, library, and group work in industry.

This, in brief, is the recent past.

At the convention, three days were devoted to the working out of a program for developing the rural schools. State supervisors of rural schools and state inspectors of high schools in all the Southern states were in active co-operation on the task. The recreation committee, with members from all parts of the United States, worked out a complete program on recreation for the average community. This program will be supplied to all the sustaining members of the conference, said Dr. A. P. Bourland, the executive secretary.

EXTENSION WORK

The committee on co-operative extension work formulated plans for the co-operation of extension agencies in the different states. The conference for Southern women aimed to develop industries peculiarly suited for women throughout the Southern states. These and other things were accomplished.

Under the supervision of Warren Dunham Foster, chairman of the committee on organized recreation, a definite program for recreation was decided upon. It was the sense of this body that without adequate recreation, neither the individual, community or society can exist. Recreation, which means doing something together for the joy of the doing is that state of mind without which work is futile drudgery and community progress impossible, it was declared.

Social recreation breathes the breath of life into the individual and community activity; it is necessary to the sustained driving power of all efforts to make life better worth living. Given here are several plans containing constructive principles for recreation. The committee advises the selection of the plan best suited to local conditions. The plans are given in full, as follows, as prepared by the committee:

THE SOCIAL CENTER

Ability of a group of people to get together for social recreation, intellectual stimulus, and constructive plans of common interest constitutes the community center. The form of organization and the place of meeting are important means of making the community center effective in its purposes. Since all the recreational, as well as educational and industrial life of the community function through the community center, the committee would be glad if it were raised to a parity with the general committee and that to the name "Committee on Organized Recreation" there be added a pharse definitely expressing the community center idea—L. J. Hanifan, state supervisor of rural schools, Charleston, West Virginia, chairman.

SPECIAL DAYS AND CELEBRATIONS

Special occasions made attractive through well prepared programs appeal to the great majority of people in any community and thus offer the opportunity to promote good fellowship, to encourage more intelligent and efficient co-operation, and to develop local leadership and local talent. Therefore, every community should observe at least one real get-together occasion each quarter. J. H. Montgomery, secretary, Co-operative Education Association, Richmond, Va., chairman.

ATHLETICS AND PLAYGROUND

Play that builds body, mind and character is the right of every child; without it civilization will not endure. In addition to regular physical training instruction in the schools, every child should be taught games for playground and home use. Athletics are for all. Athletics should place emphasis upon team work, not individual competition. No neighborhood is complete without a playground, properly supervised. The needs of every community demand a professionally trained, paid play director, but volunteer direction can be made an adequate, temporary substitute in the poor community.—J. Sterling Moran, Rural Organization Service, United States Department of Agriculture, Washington, D. C., acting chairman.

MUSICAL ORGANIZATION

Every community should recognize and use the great welding and socializing effect of music, the one act within the reach of trained and untrained alike. Efforts should be directed primarily toward communities which have no music supervision in their schools. The formation of orchestras in every community center is desirable, but the best first step is the organization of choruses, because the people can participate in singing without having had previous musical experience. The director should be a part of the community and understand its social conditions. Suggestive musical programs should be provided for special days and occasions.—Willis J. Cunningham, supervisor of Music, Asheville city schools, Asheville, N. C., chairman.

DRAMA AND FOLK PLAY

The committee recognizes the peculiar power of the drama, folk song and folk play to touch the deeper springs of recreational activities. The drama has no substitute as a free and natural mode of expression for the passions, longings and ideals of the people. The folk song and folk play has no substitute as the highest mode of expression for the generic experience of the race, the spontaneous joy of children and the evolution of the soul of the people. These are fundamental. We must, therefore, provide definite and specific programs for the drama for old and young; folk songs and folk games; and for the correlation of these in every community recreational program.—Howard W. Odum, University of Georgia, acting chairman in co-operation with C. Alphonso Smith, Edgar Allen Poe professor of English, University of Virginia.

PUBLIC DISCUSSION

Effective public discussion is conditioned, first, by meetings touching immediate local interests; second, by participation of speakers who have planned their talks carefully; third, by the ready availability for the speakers, of data and information, in order to prevent empty twaddle. To meet these three needs, constructive leadership must secure the support of a small group of local leaders; must supply these leaders with a large variety of definite and timely topics; must provide in the form of discussion pamphlets the suggestions and information necessary for inexperienced speakers. Debating and declamation among people can best be stimulated through the activities of extension divisions of colleges and universities, working by means of local and statewide contests. An interstate exchange of debating and discussion pamphlets is highly desirable. The wider spread of the package library for discussion clubs is wellnigh imperative. Rollo Lyman, editor School Review, associate professor of the teaching of English, University of Chicago, Ill., chairman.

COMMUNITY FAIR

That we recognize the importance of community organization, and to this end we believe that the community fair should be a school district fair, or one of a combination of school districts, and that the local schoolhouse and grounds be used for the fair. In order to encourage the community school fair and at the same time create an interest in the building up of our county and state fairs, the county and state fairs should offer premiums for community exhibits. We also recommend that awards be given on every kind of community product as well as for any and all forms of meritorious school work, be it manual training, sewing, cooking, club work or what not. We recommend as leaders in the promotion of this community and school fair those individuals who sense the need of measures to bring about such community improvement, leaders who will seek and gain the co-operation of others who catch the vision. They will act in co-operation with the people of the community and not fail to utilize available expert help.—J. D. Johnson, assistant commissioner of agriculture, Nashville, Tenn., acting chairman.

DR. OATES URGES SOCIETY TO LIFT UP,

NOT CRUSH, CONVICT

Times-Picayune

Pleads for Intelligent Effort to Reform Criminals Before Their Release

4-15-16

A plea for efforts to reform rather than to punish prisoners by confining them for a term of years was made by Dr. W. H. Oates, state prison inspector of Alabama, in an address before the sectional conference on "Government and Health," of the Southern Sociological Congress, in the council chamber of the city hall, at 9:30 o'clock Friday morning.

"Society is not entitled to protection against the thief for only the term of years for which he may be sentenced; it is entitled to be protected against him for all time. How futile it is to say to a thief: 'You are a thief; therefore, to protect others you must be put where you can not steal; for ten years you will associate with other thieves, deprived of all better influences of life, suffer indignities which will make you hate the law, be deprived of your health and finally be turned out as much an enemy of society as society can make you."

Dr. Oates contended that prisons were useless unless they should make intelligent efforts to reform prisoners, and make them good citizens upon their release.

Dr. J. H. Fox, of Jackson, Miss., spoke on the care and treatment of the insane in and out of hospitals, recommending that insane persons released from hospitals receive careful assistance until well on the road to normal existence again.

Dr. R. D. Bowen, of the Farmers' Fireside Bulletin, of Paris, Tex., discussed sanitation and health for the farm home. He was followed by Dr. William F. Brunner, public health office, of Savannah, who discussed the problem of negro health in the South. An address on legal protection against poisoned air at public meetings, delivered by Charles Saville, director of sanitation, Dallas, Tex., closed the session.

TELLS OF KINGSLEY HOUSE WORK

The story of the work done by Kingsley House was told by Miss Eleanor McMain, of the settlement house to the social workers' session section at 9:30 o'clock in the library of the Association of Commerce. She told of how little tots had been taken from the streets to play in Kingsley House and had been taken over the lake to play on the beach.

Miss McMain described conditions as they were before the house began to play its part in neighborhood work. She told how it had struggled at first and finally had won its way until now the children and their parents in its neighborhood have come to feel that Kingsley House is a great and pleasant factor in their lives.

C. H. Patterson, superintendent of the Charity Organization Society, presided at the meeting which was opened by an address on organized charities for negroes made by R. F. Hudson, of Chattanooga, Tenn.

Montague Gammon, of Savannah, spoke of the necessity of a community program for recreation, and was followed by Father J. Elliott Ross, Ph. D., of Austin, Tex., who urged that poverty can be prevented by intelligent state assistance and employment for men and women.

An address on organized child welfare work was delivered by Dr. W. H. Slingerland, of the Russell Sage Foundation, New York city.

HOOKWORM BEGINS RETREAT

In the section on the "Medical Profession and Public Health," the subject of the prevalence and prevention of hookworm disease was discussed by Dr. W. S. Leathers. He said that when hookworm disease was found to be prevalent in the Southern states, it was estimated that there were at least two million cases, but since the aggressive campaign has been conducted during the last five years, by the state boards of health through the co-operation of the International Health Commission, the infection from this malady had unquestionably been reduced, and in some communities and counties reduced to a marked degree.

In Forest county by means of educational propaganda, the building of sanitary closets and treating people who had the disease, the infection has been reduced since 1912 approximately fifty per cent.

Dr. Leathers said that oil of chenopodium should be used in treating the disease.

EARLY CANCER CURABLE

Maintaining that cancer can be cured in its early stages by use of the knife and voicing an earnest plea for assistance from the victims, Dr. Frederick L. Hoffman, statistician of the Prudential Insurance Company, of Newark, N. J., at the afternoon session in the Crescent Theater, discussed the menace of cancer to American health and life.

"No disease other than tuberculosis takes so many victims annually," he said. "We do not know what causes cancer. It is a mystery. But we do know its dreadful mortality and we do know how easily most of this mortality might be prevented.

"Cancer can be cured in only one way and that is by the use of the knife. When the cancer first appears, it can be cured by an operation which cuts from this body this anarchistic growth which threatens to devour the person it attacks. But most people fear an operation, and put it off day after day. It is not the operation which is to be feared—it is the delay which is perilous, for each day's delay in operating brings the victim nearer to that day when cancer has advanced beyond the power of the surgeon and dooms the victim to death.

PROMPT ACTION DEMANDED

"Women will go for months with a lump, which they suspect to be cancer, without going to a surgeon for relief. Men will allow themselves to suffer before visiting the surgeon until it is too late. Statistics show that the average case of cancer has progressed for two years before being brought to the attention of a physician.

"There is only one way to cure cancer and that is by early recognition and treatment. Every person who suspects himself or herself to be the victim of cancer should at once consult the best surgeon that can be found." He voiced a plea for the regulation and extinction of patent medicines whose proprietors professed them to be cures for cancer.

"Of all things in the world, there is nothing so wicked as claims of this sort for nostrums which are absolutely ineffective and the government should pre-

vent this crime against the credulity of the victims of a dreadful and terrifying disease," he said.

Dr. Hoffman was followed by Mrs. Helena Holley, principal of public schools of Houston, Tex., who addressed the conference on the needs of the schools.

"Swimming pools and gymnasiums are necessary to the happiness of the students," she said. "More play and less home work will result in better men and better women being moulded from the schools. It is a small loss to the world if a child is somewhat deficient in geography, but it is a terrible loss if the child grows up, weakened in health, and unable to undertake the burden of his own adult existence."

Mrs. Holly pleaded for medical inspection of the children and for careful and intelligent efforts to build up the health of the pupils, one of the most important of which, she said, would be the adoption generally of the plan of the University of California, whose students pay an annual fee for medical service.

Dr. W. A. Evans, of the Chicago Tribune, who paid a warm tribute to the power of the press as an educator, said: "Newspapers without character cannot succeed," he said. "Therefore it is necessary for newspapers to be always on the side of the right when the right is apparent. That is the reason that newspapers give freely of their space to all movements to better the community, to all movements to improve the public health and it is for this reason that newspapers, more than all other mediums, will be of the greatest service in educating the people to the heed of the adoption of those health reforms which are so vital to the welfare of the nation."

SCHOOL HEALTH LESSONS

The second and final meeting of the school and health conference, held Friday morning in the public library, attracted a large attendance. Prof. William T. Carstarphen, of Wake Forest College, North Carolina, advocated a course of practical health lessons in schools. Prof. Carstarphen's topic was "Health Instruction from Kindergarten to University." "Child Labor and Education and Health," was the subject treated by W. H. Smith, of Greensboro, N. C. Dr. Smith told of the ill effects of factory labor on young girls and said that excess work often causes factory workers to be poor mothers.

The night general session was featured with an address on "Babies and Their Vested Rights," by one time Congressman John J. Lentz, of Columbus, O. His talk centered on alcoholism. "How can we equalize the baby of the moderate drinker and the drunkard with the baby of the totol abstainer?" he asked. "Surely the answer is plainly: We protect our cities and homes with better sewers, plumbing and other sanitary conditions; we quarantine our ports against cholera, bubonic plague, smallpox and the like. Isn't it more important to protect our babies against alcoholicism and the microbes of ignorance, superstitions and prejudice?"

FISK JUBILEE QUARTET SINGS

The congress will hold four more sessions—two Saturday and two Sunday. Programs of the ten sectional conferences were ended Friday and all delegates will join in the general sessions.

Two sessions will be held Saturday, the first at 9:30 o'clock, and the second at 8 o'clock. A boat ride will be taken during the afternoon. The Sunday sessions will be held at 3 and 8 o'clock. All of these sessions will be held at the Crescent Theater.

SQUARE DEAL ASKED AS SOCIOLOGICAL CONGRESS IS OPENED

Dr. Brooks Asks for Equal Division of Profits Between Capital and Labor.

GOVERNOR AND MAYOR WELCOME DELEGATES

Dr. C. H. Brough, Governor-Elect of Arkansas, Responds to Addresses.

With the entire audience rising to sing "America," the Southern Sociological Congress was opened formally with a general session taxing the Crescent Theater to capacity Wednesday evening. Prayer by the Rev. George H. Cornelson, Jr., followed and addresses of welcome were delivered by Dr. Newman, Dr. C. H. Brough, governor-elect of Arkansas, responded.

Dr. Oscar Dowling, representing Gov. Hall, and by Harold W. Newman, Commissioner of Public Safety, representing Mayor Behrman.

Samuel P. Brooks, president of the congress, delivered his annual address. He touched upon many important subjects. Some of the striking sentences were:

"We make our appeal to no single class, but to all men alike."

"The task of the citizen is not to go barnstorming as a lurid reformer, but rather to watch and wait and work."

"In the march of industrial affairs, farmers and merchants have not had a square deal. The duties of working men have kept them out of hurrying throngs, out of the market places of great profits, and out of the halls of legislation.

FOR EQUAL SHARE IN PROFITS

"We believe that the profits out of the products of labor and capital should be equally divided. Many corporations seeing this have done so voluntarily; others not seeing it and not influenced by public opinion, in response to the call of needy wives and growing children of overworked men should be made to do it even by law.

"We desire to do what we can to bring about arbitral settlements of all labor and capital disputes.

"For nine years the National Child Labor Committee has tried in vain to get congressional relief."

Dr. Brooks dwelt upon the definitions of social service as the Congress views it, touching upon education, health and treating of criminals.

He also touched upon the old maid question, saying, "Do Southerners care if some anaemic, senile spinster is willing to breathe polluted air with school rooms fetid with body smells and none of God's good air available for the lungs of youngsters yearning for the out-of-doors?" He also spoke of ventilating conditions of railway station waiting rooms. He closed his address by urging the support of all people for the department of health of the state, county and city.

Father Gavisk, of Indianapolis, president of the National Conference of Charities and Correction, presented recommendations for radical changes from the systems generally in vogue for the treating of insane persons. He said that insanity is growing and that investigations in recent years have shown much more insanity to exist than in previous years. He said the greatest problem of mental disease today is not insanity in its worst form, but feeble-mindedness. A large part of the so-called hopeless cases could be either improved or cured.

DR. BROUGH FOR THE NEW SOUTH

Governor-Elect Brough, of Arkansas, and Dr. Oscar Dowling, presidents of the Louisiana State Board of Health, were the two other speakers.

Dr. Brough said: "The Southern Sociological Congress with its many delegates representative of the best thought of the New South, has a very definite mission to perform—that of awakening a high sense of civic preaching the crusade of the new chivalry of health, and sanity in dealing with every vital problem of civic and social welfare, supplementing the 'pew religion' of the different creeds, with the 'do religion' of twentieth century civilization and of ushering in an age of kinder laws and sweeter charity. If the motto of the eighteenth century was liberty, that of the nineteenth century, equality, the motto of the twentieth century is certainly 'service.'

"The Southern Sociological Congress is translating modern progress in terms of love. It is seeking to solve modern scientific problems in the light of love, and it is heralding a new chivalry of love, rather than the ancient chivalry that 'might makes right and strength is triumphant.'"

Dr. Brough paid a splendid tribute to Mrs. E. W. Cole, of Nashville, Tenn., founder of the movement, and to Dr. J. E. McCulloch, general secretary. He told of some of the work which had been done by the congress and much that is yet to be done. He said: "As sons and daughters of noble Southern sires we are going forth as 'Twentieth Century Crusaders,' armed with helmets whose plates are scholarship, enthusiasm and service, and carrying swords, whose blades are faith, with points of hope, and whose hilts are charity, to rescue the tomb of truth from the Woslems of ignorance and the marauders of vice."

BUSINESS BEGINS THURSDAY

At the headquarters of the congress in the St. Charles Hotel an air of activity reigned all day Wednesday in the registering of delegates and disposing of the preliminary detail work of the convention.

Real work of the congress will begin Thursday morning when the body will be divided into ten sections, each considering some important phase of sociology. The sectional sessions will be held in the morning, while general sessions will be held at the Crescent Theater, afternoons and evenings. The congress will be in session through Sunday.

Two general sessions will be held Thursday, one at three o'clock and the other at eight o'clock in the Crescent Theater. Speakers at the afternoon session will be Lee K. Frankel, L. L. D., vice-president of the Metropolitan Life Insurance Company, of New York; J. B. Andrews, secretary of the American Association of Labor Legislation; Dr. Arthur P. Herring, executive secretary of the State Lunacy Commission of Maryland; evening session, Dr. William F. Snow, of the American Social Hygiene Association, and Rabbi Rudolph I. Coffey, Ph. D., director social service department, Independent Order B'nai B'rith, of Chicago.

PROGRAM FOR THE DAY

Following is the Thursday program for the various sectional departments:

A feature of the discussion on "The Government and Health" Thursday morning will be an address on "The Protection of the Food Supply," by Dr. Harvey W. Wiley, of Washington.

The sectional conferences will meet as follows:

Section one, "The Government and Health," council chamber, city hall, 9:30 a. m.

Section two, "The School and Health," Public Library, 9:30 a. m.

Section three, "The Medical Profession and Public Health," St. Charles Avenue Methodist Church, Lee Circle, 9:30 a. m.

Section four, "Race Relations," Sunday school room, First Prebyterian Church, Lafayette Square, 9:30 a. m.

Section five, "The Church and the Conservation of Life," First Methodist Church, opposite Public Library, Lee Circle, 9:30 a. m.

Section six, "Social Workers," library room, Association of Commerce, 9:30 a. m.

Section seven, "Temperance and Health," First Methodist Church, 9:30 a. m.

Section eight, "Travelers Aid," Gold Room, Grunewald Hotel, 9:30 a. m.

Section nine, "Law and Order," assembly room, Association of Commerce, 9:30 a. m.

SAYS SOME DISEASES COMMUNITY CRIMES

"Police Now Aid Public Health Fight"—Lynching Discussed

"When a would-be murderer deliberately exposes his victims to disease germs, recently, the world shuddered with horror," said Commissioner D. Hiden Ramsay of Asheville, N. C., in his talk before the Southern Sociological congress Saturday night in the Crescent theater. "But is it any less a crime when a man through carelessness, exposes his family or his neighbors to the germs of preventable disease? Typhoid, malaria, tuberculosis, hookworm, are community crimes. This is one reason why the modern idea has made use of the policeman to aid in campaigns for public health.

"Ten years ago, this could not have been," said he, "but today we are coming nearer to the European idea, that the policeman has other duties than merely to arrest burglars and pickpockets. We demand a high standard of the policeman himself; he must be physically fit, a man of good character, capable, brave, intelligent. It is his business to carry into effect the decrees of the law, which are based on scientific and technical studies. And he must protect us against disease, no less than against violence."

J. E. McCulloch, general secretary, made a plea for more members to make the work of the congress locally effective.

Causes and the remedy for lawlessness in both black and white races, was the theme of the talk by Dr. Charles M. Bishop, president of Georgetown university, Texas. He traced the history of lynching in this country and compared it to Jew-baiting in Russia, Armenian outrages in Turkey, man-hunting among the Indians, and gladiatorial contests among the Romans. But he also noted that in cases where it was provoked by crimes against women, it had its roots in fundamental instincts, too deep for human repentance.

"I have never known a white man who took part in a lynching of this sort, who would admit that he was sorry," said he. "It would be well if certain stupid critics of the South would take note of this significant fact. Negro preachers and teachers should lay more stress than they do on the heinousness of the crime which provokes most lynchings. Unfortunately, the leaders of both races are too apt to dwell on the faults of the other race, not on those of their own. Out of the black days of reconstruction has grown up an artificial situation, in which each race treats the other as an outlaw in certain matters."

Music began and ended the programme, and the Fiske quartette sang several of its quaint, old-fashioned negro "spirituals," full of weird harmonies, and plaintive pleadings, which brought hearty applause.

GREAT SOCIALOGICAL CONGRESS MEETING IS POSTPONED TO APR. 12

(Associated Press.)

NASHVILLE, TENN., Jan. 19.—Dr. J. E. McCulloch, general secretary of the Southern Sociological Congress, announces a change in the time of the coming meeting in New Orleans from March 27-30, to April 12-16. The chief reasons given for this change of date are that representatives of the city of New Orleans recommended it and that representatives of the conference of education and industry requested it. The educational conference is to meet in New Orleans, April 16-20. Many persons are members of both organizations.

Seek Help of Negro in Sociological Congress

(Associated Press.)

PETERSBURG, VA., Oct. 6—The Southern Sociologists Congress membership committee today began a campaign for members of the congress with a view to forming a local organization to carry on congress extension work.

Congress speakers addressed a meeting of women's organizations this afternoon.

A large organization of negroes was formed by members of the congress staff tonight for the purpose of actively enlisting the cooperation of the negro in the extension campaign.

RACE RELATION ------ 1916

A GROWING SOCIAL EFFORT IN THE SOUTH

"FOR health, justice and co-operation" reads the new slogan of the Southern Sociological Congress, adopted at the close of the fifth annual session held in New Orleans last month. And these were the key topics of the meeting itself. Welcome, indeed, to the 600 people in attendance were the repeated assurances by northern speakers that in proportion to its population and wealth the South is today evincing more social interest and effort than the North.

More and more the discussions of the conference, as well as its business, are being shaped by a fast-growing group of earnest southern social workers. And less and less is the conference coming to look upon itself as merely an annual meeting time, with nothing to do between gatherings. As a result of its enthusiasm, ten selected smaller cities in as many southern states will be the scenes within the year of social surveys and health campaigns. The New Chivalry—Health has been the topic of greatest prominence in the conference sessions for two years. The sections through which it will work for the next few years are Home, Health, Education and the Administration of Law, The Church and Social Service, Industrial Relations and Temperance, Race Relations and Juvenile Life—Country and City. As evidence of its expanding activities, a monthly bulletin is to be issued.

Friendly relations between the white and colored races was one of the topics most earnestly discussed. There was an element of the dramatic at one of the sessions when a southern man, W. D. Weatherford, field executive secretary of Robert E. Lee Hall of the Blue Ridge Association and author of several books on Negro life, stood before his audience of southern men and women and told them the grim truth, as he saw it, about lynch law. Lynching has not greatly diminished in the South, he said, since the return of stable government in 1879. To quote:

"It seems evident that the lynching habit in the South has, in general outline, grown up as follows: First, men lynched (whipped Indians) for misdemeanors; then they began to whip white men who committed crimes. Occasionally a Negro committed some crime and was summarily punished. After the war, it seemed necessary to mete out immediate and harsh punishment to Negro men who molested white women. Then it was an easy step to lynch a Negro for murder, and finally for smaller offense. From this it was no difficult step to lynching a white man for an assault on a woman, then it became easy to lynch a white man for murder, and so the process has gone forward, ever increasing in facility and excuse."

After giving figures showing that of the 3,337 lynchings between 1882 and 1903, 2,060 were Negroes, 1,169 whites, and 108 foreigners and Indians, and that only 34 per cent of the lynchings on colored men were for "the one awful crime of assault on white women," Mr. Weatherford declared that six specific things must be done to remove the stigma of lynching from the South. One is to make such changes in court procedure as will insure prompt and just punishment of criminals. There is no doubt, he said, that many lynchings take place because of apprehension that the courts will dally with the case.

Second, said Mr. Weatherford, "we white men must start a crusade against the white vultures who prey on colored girls. Immorality with colored women is not nearly so prevalent as it was before the war. In fact, comparatively speaking, it is a thing of the past, but any man who knows the facts knows full well that for every white woman assaulted by a Negro man, there are a number of colored girls who are seduced by white men. If there were fifty white women assaulted by Negroes in 1916, I have not a doubt there were many times that many colored girls seduced by low-down white men.

"It is not a truthful answer to say that all colored girls are open to approach. That is a lie far blacker than the face of any Negro in the land. That there are thousands of modest and self-respecting Negro girls every decent southern man who knows the race must acknowledge. We of the white race must brand every white man who seduces a colored girl as a fiend of the same stripe as the Negro who rapes a white woman."

The third thing to be done, said Mr. Weatherford, is for the leaders of the Negro race "to preach a crusade against the Negro brutes who commit this terrible crime." Fourth, white and colored alike must unite in uncovering every criminal and bringing every offender to justice promptly and without evasion.

Furthermore, said Mr. Weatherford, we must inspire new respect for law in the hearts of our younger generation, and finally,

"we must inculcate a deep respect for personality if we are to remove the causes of lynching. We lynched Negroes first because we thought we respected womanhood, but the hideous scenes of lynching so hardened our hearts as to make us bold to lynch women, even white women, in whose defense we first practiced this horrible cruelty. . . . Personality, I repeat, must become sacred in our eyes. . . . One has rights because he is a person, and as such is sacred and valuable. The law of the sacredness of personality knows no classing distinctions, it knows no aristocracy, and it knows no race differences."

Governor-elect C. H. Brough, of Arkansas, succeeded Samuel L. Brooks as president of the congress for the year.

NEXT GENERATION WILL NOT SUFFER MALARIAL DISEASES

Famous Illinois Physician Says Mosquitos Inoculated in Biting Humans.

50,000 NEEDLESSLY BLIND IN AMERICA

Speakers at Meetings of Sociological Congress Give Startling Facts.

Through its various sectional departments and general sessions The Southern Sociological Congress in session in New Orleans, considered many important subjects Thursday. Features of the day were attacks and discussions on intemperance and preventable diseases such as malaria, typhoid, tuberculosis and blindness and other diseases which it was asserted greatly and needlessly expand the death rate of the South.

The most vital statement of the day locally was the declaration of Dr. W. A. Evans, associate editor of the Chicago Tribune and a member of the Chicago Board of Health, that within a generation Louisiana would witness a passing of malaria from the state made at the sectional meeting on "Medical Profession and Public Health."

"Malaria is a disease of links of spontaneous disappearance," said he. "Places where malaria has held sway have been completely freed of it. Within a generation I believe Louisiana will be rid of this disease. The time was when Illinois had as much malaria as Louisiana. The idea is not to let malarially infected people infect the mosquitoes. Disinfect the people during the winter, in the six months when people do not have to sleep under bars and when the mosquitoes are not active."

Dr. Evans endorsed the statements of Dr. C. C. Bass of New Orleans, who said malaria was found only in humans and mosquitoes, the mosquito catching it by biting the infected person and furnishing the only means of transmitting it to other persons.

In the general session at the Crescent Theater Thursday afternoon Lee K. Frankel, sixth vice-president of the Metropolitan Life Insurance Company, of New York, Dr. Arthur P. Herring, executive secretary of the Maryland Lunacy Commission, and Rabbi Rudolph I. Coffee, director social service department of the Independent Order of B'nai B'rith, Chicago, where principal speakers.

Mr. Frankel spoke on "Lessons from a Scientific Study of Mortality Statistics of Southern Communities." Great improvement in health and sanitation has been shown, he said, "but on the other hand the census statistics and the mortality experience of the Metropolitan Company showed that the general death rate in Southern cities, and in particular the death rate from such diseases as typhoid, pellagra and malaria, was still higher than by the registration area or in the general experience of the company." The pellagra situation in the South, and especially in South Carolina, was reviewed, he said, but was not regarded as serious and was reported to be coming under the control of the health authorities in the Southern states.

There are 100,000 blind people in the United States, the eyesight of half of whom could have been saved by proper preventative treatment, said John E. Ray, of Raleigh, N. C., of the North Carolina Institute for the Blind, at the sectional session of "Medical Profession and Public Health." "The number of blind people in the United States is greater than our standing army. It has been stated by reliable authorities that 50 per cent of this blindness could have been prevented," said he. "The sympathetic and awful side of it is that after blindness becomes established it becomes permanent.

"The disease of trachoma is one of the most dreadful. Since leaving my home to come here I have read that half of the children in the Arkansas blind school lost their eyesight from trachoma. There are 33,000 people in Kentucky affected with it. Twenty per cent of the 250,000 Indians in the United States suffer from the disease. The total of trachoma infected persons will easily run our total of blind persons up to 150,000 in a short while unless stringent preventative methods are speedily and generally enforced.

"If doctors and midwives were more careful in washing new-born babies' eyes, if every child whose eyes are red was immediately treated, and other like conditions given immediate attention, the toll of blindness would be greatly lessened. It is doubly sad to have so much blindness when we consider the cheapness of the preventives. At almost every drug sore safe prophylactics may be obtained, costing less than 10 cents and requiring but ten minutes' application."

CITY HALL MEETING

That malaria and other preventable diseases cause a loss of $500,000,000 annually in the ten states of the South was the contention of Dr. Seale Harris, of Birmingham, secretary of the Southern Medical Association, in an address Thursday morning at the sectional conference on "Government and Health" held in the council chamber of the city hall at 9:30 Thursday morning.

"Malarial fever, pellagra and in many instances tuberculosis, cost the states of the South the vast sum of $500,000,000 annually in economic loss," he said. "Malaria alone costs more than $100,000,000 a year and yet we all know how easily malaria may be prevented."

Dr. W. D. Matthews, secretary of the State Board of Charities of Oklahoma, spoke of "The State as the Guardian of the Health of its Wards." "It is a deep obligation on the part of the state to look after its wards, its inmates of reformatories and industrial schools, asylums and penitentiaries," he said. "And it is the solemn duty of state authorities to see by all means that pure air, good, wholesome food, physical activity and pure water are provided for those in their charge."

Dr. W. H. Seemann, state bacteriologist, of New Orleans, spoke of the maintaining of a proper bacteriological and chemical standard for drinking water.

Surgeon R. H. Creel, United States Public Health Service, read a paper on "Housing Reforms for the Prevention of Disease." In this he reviewed the campaigns against typhoid, malaria and bubonic plague, so successfully made in New Orleans and emphasized the importance of proper housing as one of the principal preventive measures in combatting all disease. He recommended rational regulatory measures and their rigid enforcement in all cities, through the activities of health officers and competent inspectors.

LIBRARY CONFERENCE

At the school and health conference at the library with Dean J. L. Kesler of Waco, Tex., chairman, John E. Lombard, director of physical training of the New Orleans public schools, a program of talks related to "The School and Health."

Mr. Lombard spoke on "Public School Athletics and Public Health." Declaring that man was a product of muscular exercises and that the development of the heart, lungs and kidneys were dependent upon muscular locomotion, Mr. Lombard said that the school must supply athletics of a proper kind and quality. The athletic program usually conflicts with the demands of the school curriculum and physical training has not yet attained a proper footing, he said.

"The School as a Focus of Disease" was discussed by Mr. E. Godbold, of Alexandria, La. He agreed that the school was the logical place for a focus of diseases, but vigorously asserted that proper precautions would eliminate many ailments.

Dr. Edward H. Carey, of Baylor University, spoke on "Defects on Sight and Hearing That Retard Mental Development." By comparison of a normal child and a lad of defective birth, Dr. Carey brought out the advantage which the normal child exercised. He urged that the defective receive proper medical examination.

Miss Ethel Hudson, of New Orleans, told of the effective method which the Mothers' Clubs employed to aid in medical inspection. Miss Hudson said that the inspectors at one time were none too thorough in their examinations. Pressure was brought to bear by the Mothers' Club. The clubs adopted the ruse of sending two of their members to certain schools, who overlooked the inspection work. The women reported to their club, which in turn received the co-operation of the head of the medical department and the principals.

Professor Leo M. Favrot, of Little Rock, spoke on "Rural Sanitation." Advancement of conditions in four specific sections was shown to be the result of a determined effort which had as its purposes the eradication of disease.

Dr. A. C. Miller, also of Little Rock, spoke on "Society's Crime of Ignorance of Health Conditions and the Responsibility of the Press." Dr. Miller said that his personal observations in the vicinity of Little Rock during a period of thirty years showed that advancement was being made toward removing unhealthful conditions and that a decided improvement was in evidence, though sanitation was not ideal. He gave assurance that the press could be relied upon for support in all movements where a civic improvement was at stake, but he cautioned that lengthy speeches were not available to the columns of newspapers. Importance of newspaper, magazine and special books to the farmer was stressed.

INSANE PATIENTS ABUSED

Dr. Arthur P. Herring spoke on "The Scope of the Mental Hygiene Movement" and told of the progress made during recent years. He urged that each state establish a society for the development of mental hygiene. "Out of three hundred men," he said, "one will be mentally defective. If all the defectives were gathered together they would form the population of a city larger than New Orleans."

"In Tennessee," he said, "insane men and women patients were chained to posts in outhouses. This shameful condition also prevailed in Maryland and I understand in Louisiana the same thing happened up to a year ago.

"These conditions must be overcome, and it is only by letting the people know the truth that Legislatures can be forced to furnish laws which will properly safeguard the insane."

Rabbi Rudolph I. Coffee, of Chicago, spoke on "How to Abolish Poverty." "Poverty can be abolished," he contended. "But poverty can not be abolished until we sink somewhere in the bottom of the sea that most detestable word 'charity' and replace it with the word 'justice.'

"Justice means that every man shall be given his chance of life, his chance to make his way at a living wage. Poverty will not be abolished until every child has been given the right to be well born. A child born from an insane person is not well born. It is doomed to misery.

"I believe in the broad and general principle of birth control. I do not believe that a child shall be brought into the world when its birth will seriously endanger its mother's life.

"It was only six years ago that I was forbidden to speak in one of our largest cities because I had planned to make an address in favor of the science of eugenics. And now I say it is the duty of the physician to speak the word of warning and to perform his duty and not to bring into this world a child which is unfit to live, or to bring into the world a child for which the mother must die."

SOCIOLOGISTS FOR WOMEN ON BOARD

National Health Department Urged In Another Resolution By Congress

Indorsement of the plan to establish a national department of health and the adoption of a general resolution approving of women as eligible to membership on boards of health and boards of educational, eleemosynary or corrective institutions, formed the important features of the evening session Saturday of the fifth annual convention of the Southern Sociological Congress.

During the earlier part of the day the delegates elected officers, heading the list with Dr. C. H. Brough, governor-elect of Arkansas, as president, and transacted a great volume of routine business.

The most important business of the day, however, was the adoption of several resolutions, among them the following:

"Resolved, That we urge upon the national congress the passage by the usual method of direct legislation for the national capital, of a law prohibiting the alcoholic beverage liquor traffic, inasmuch as we believe that alcoholism—the product of such traffic—is the greatest single source of disease, crime, pauperism and vice."

Race Committee Also To Be Named.

Another important resolution is that which recommended "an active campaign throughout the Southern States for proper housing of all our people." The resolution further reads "that we authorize the section on race relations to appoint five persons in each Southern State to call into being a State committee not to exceed fifty persons. Those persons shall constitute an inter-racial commission to hasten public education on this subject and to work for wise legislation and efficient executive action looking to adequate and sanitary housing conditions for all the people."

It was "the sense of this congress that women should be eligible to membership on boards of health and boards of educational, eleemosynary or corrective institutions; and we recommend that laws forbidding such membership be repealed."

On the subject of the conservation of life, the congress resolved "that the religion of the body and the religion of the soul are and ought to be toone and the same thing, since the fact is implied in the Old Testament and is explicit in the New." This resolution further reads:

"That in the conservation of health the sympathetic co-operation of the medical profession and the representatives of the church will be productive of the best results all the way from the sickroom to the widest hygienic campaign; that the attention of religious and other newspapers be called to the many fraudulent medicine advertisements which the columns of many of them carry.

"That we favor the passage of such legislation as will prevent the marriage of afflicted persons."

The following resolution for the establishment of a national department of health also was adopted:

"Whereas sanitarians estimate that more than 600,000 persons die needlessly and that more than 6,000,000 are ill each year from preventable diseases, and whereas the economic loss in the United States from preventable diseases is estimated at one and a half billion dollars annually: and whereas our government has done very little toward aiding the state and local health authorities in the campaign against tuberculosis, typhoid fever, malaria, pneumonia and other preventable diseases, therefore, be it

"Resolved, That one of the nation's greatest needs is an adequate department of health with a cabinet officer at its head; that the greatest possible piece of constructive legislation that could be enacted by the United States Congress is the establishment or such a department of health; that the Southern Sociological Congress urges President Wilson and the United States Congress, if possible, to enact such legislation during the coming session; that copies of these resolutions be sent to President Wilson and each of the senators and congressmen in the states comprising membership in the Southern Sociological Congress."

One of the principal speakers at the evening session in the Crescent Theater Saturday night was Right Reverend Theodore D. Bratton, bishop of the Protestant Episcopal Church, Jackson, Miss. Bishop Bratton spoke on "An Open Door of Opportunity in the Field of Industry on the Basis of Efficiency."

The congress will adjourn Sunday, when a session will be held in the afternoon and the other in the early evening. Following is the program announced for the Sunday afternoon session in the Crescent Theater:

Music.

"The Church as the Conserver of Human Life," Rev. Father John D. Foulkes, president of Jesuits' College, New Orleans.

"What the Young Men's Christian Association is Doing for the Conservation of Health," Dr. George J. Fisher, medical director International Y. M. C. A, committee.

Music.

"The Church as the Guardian of Health," Dr. Roy B. Guild, associate secretary, Federal Council Churches of Christ in America, New York City.

The program for the evening session is announced as follows:

Music.

"The United States—Pace Maker or Peace Maker," Charles Zueblin, Boston, Mass.

"Religion—A Promoter of Health," Rev. John M. Moore. D. D., secretary Home Missions Methodist Episcopal Church, South, Nashville, Tenn.

Music.

"A Forward Look for the Southern Sociological Congress," Hon. C. H. Brough, Ph. D., Arkansas.

GREAT SOUTHERN SOCIOLOGY MEET COMES TO CLOSE

Bryan to Address Convention on Education and Industry Thursday; Next Year's Program

(Associated Press).

NEW ORLEANS, LA., April 16.—A joint meeting here tonight marked the closing of the Southern Socialogical Congress and the opening of the Southern Conference for Education and Industry.

Dr. C. H. Brough of Fayetteville, Ark., newly elected president of the congress and Charles Zueblin, of Boston, delivered the principal addresses, Dr. Brough suggesting future work by the congress for bettering conditions in the South and Mr. Zueblin speaking of the duties of the United States during and after the European War.

Program for Next Meet.

Dr. Brough announced the next meeting of the congress would deal with all problems pertaining to the welfare of the Southern people, instead of having one dominating theme. He stated the work of bettering the condition of the negro would be continued and strong efforts put forth to lessen the percentage of illiterates in the Southern States. "In our crusade for more general education," said Dr. Brough, "we must work and support reconstructive statesmen, men who place service higher than self-interest."

Wants Standing Army.

Mr. Zueblin advocated a standing army, a merchant marine instead of a navy. War, according to Mr. Zueblin, made free trade imperative, despite the growth of protectionists sentiment in Great Britain, the Southern States and other free trade territory.

The business sessions of the Southern Conference for Education and Industry and its eight allied organizations, will open tomorrow.

The conference will close Thursday night with a meeting to be addressed by William J. Bryan.

TO DISCUSS RACE QUESTIONS.

University Commission Begins Meeting at Durham, N. C.

[Special Correspondence of The Evening Post.]

DURHAM, N. C., January 4.—A meeting of the University Commission on Southern Race Questions began here to-day. Two sessions will be held in this city, one at Trinity College. The Commission will go to-morrow to Chapel Hill, where sessions will be held at the University of North Carolina.

The membership of the Commission includes Edwin A. Alderman, president of the University of Virginia; D. C. Barrow, Chancellor of the University of Georgia; S. C. Mitchell, president of Delaware College; Dr. James H. Dillard, director of the Slater Fund, formerly dean of Tulane University; Profs. E. C. Branson, University of North Carolina; W. S. Sutton (chairman) University of Texas; W. L. Kennon, University of Mississippi; James M. Farr, University of Florida; James D. Hoskins, University of Tennessee; Josiah Morse, University of South Carolina; R. J. H. De Looch, University of Georgia; J. J. Doster, University of Alabama; W. O. Scroggs, Louisiana State University; C. H. Brough, University of Arkansas, and W. M. Hunley (secretary), Virginia Military Institute.

Edward K. Graham, president of the University of North Carolina, was scheduled to address the Commission to-day. The Commission was organized three years ago by Dr. Dillard. Its purpose is to study Southern race questions in a scientific way, and to try to arouse among students in Southern colleges and universities interest in those questions and a desire to answer them wisely.

The commission has held meetings at the University of Georgia, the University of Virginia, George Washington University, and at Richmond, Va., Hampton Institute, Montgomery, Ala., and Tuskegee Institute.

News Leader
Richmond

GREATER EDUCATION OF NEGRO IS URGED

Race Commission Reports Decrease in Lynchings During Last Twenty Years.

Asheville, N. C., Sept. 2.—The Southern University race commission, an organization of Southern college professors studying the race problem as it exists in the South, concluded its deliberations here yesterday, when it issued an open letter to the college men of the South. In this statement the commission appeals for more education for the negro as the only solution for the existing problem.

"The negro is the weakest link in our civilization," says the letter, "and many means are open to college men to promote vigorous public interest in the negro's welfare. A gratifying decrease in lynching during the last twenty years is noted."

Professor E. C. Branson, of Chapel Hill, N. C., was elected chairman for the ensuing year. The next meeting of the commission will be held in the far South, probably in Mississippi.

...E RELATION ... 1916

...Kansas City, Mo.

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A PLEA FOR SOUTH'S NEGROES.

New Orleans Congress Discussed Better Mental and Moral Conditions.

NEW ORLEANS, April 13.—Means for bettering the physical, mental and moral conditions throughout the South were discussed here today at eight sectional meetings held in connection with the fifth annual Southern sociological congress. The conferences dealing with health, race relations, temperance, travelers' aid, church and social workers, occupied most of the day.

At the race relations session a plea for unprejudiced co-operation by white people to assist the negro's progress was made by the widow of the late Booker T. Washington. She said that one negro in every twenty in the South today owns his own home. A large part of the South's race problems would be solved if municipal authorities and social workers would provide suitable playgrounds for negro children, said A. M. Trawick of Nashville, social service secretary of the International Y. M. C. A. Many negroes, he said, who developed vicious habits were compelled as children to seek recreation in back alleys.

New York Globe

1916

LYNCHING DENOUNCED BY UNIVERSITY MEN

DURHAM, N. C., Jan. 6.—Denouncing lynching as an outrage against civilization, resolutions urging a vigorous crusade against mob action have been accepted by the University Commission on Southern Race Questions, composed of twelve universities of the south, in session here.

The resolutions were in the form of an open letter and were addressed particularly to the college men of the south.

COLLEGE PROFESSORS STUDY RACE QUESTION

Asheville, N. C., September 1.—The Southern University Race commission, an organization of southern college professors studying the race question as it exists in the south, concluded its deliberations here today when it issued an open letter to the college men of the south appealing for more education for the negro as the only solution for the existing problem.

"The negro is the weakest link in our civilization," said the letter, "and many means are open to college men to promote vigorous public interest in the negro's welfare.

A gratifying decrease in lynching during the past twenty years was noted.

Professor E. C. Branson, of Chapel Hill, N. C., was elected chairman for the ensuing year.

The next meeting of the commission will be held in the far south, probably in Mississippi.

College Professors Say Negro Is Weakest Link

(Associated Press.)

ASHEVILLE, N. C., Sept. 1.—The Southern University race commission, an organization of Southern college professors studying the race question as it exists in the South, concluded its deliberations here today, when it issued an open letter to the college men of the South appealing for more education for the negro as the only solution for the existing problem. "The negro is the weakest link in our civilization," said the letter, "and many means are open to college men to promote vigorous public interest in the negro's welfare." A gratifying decrease in lynching during the past twenty years was noted.

1916

SOUTH CONDEMNS LYNCHING.

University Commission Says It Has Become Contagious Social Disease.

DURHAM, N. C., Jan. 5.—The University Commission on Southern Race Questions, an organization of representatives from twelve Southern universities studying the negro problem, passed a resolution here to-day condemning lynch law. Lynching was termed a contagious social disease, and that it had become a habit.

THE CIVIC ASSOCIATION AND COLORED RESIDENTS.

Richmond Planet

The Civic Association of Richmond is the title of a unique and highly beneficial organization, which has been endeavoring to reform the civic affairs of this community by overturning old regimes and installing in their places men of the progressive type. It has, in a large measure, been outgeneralled by the political forces of this city. Shrewd politicians have so amended propositions submitted by them as to make them appear ridiculous and they have profited by the reforms to such extent as to be able to have even a more absolute control of the fund of the city than ever before.

An Administrative Board with almost plenary powers and with almost unlimited sums to spend is composed, not of the men named by the managers of the Civic Association, but by the powerful political machine which this organization has been opposing. Drawing an annual salary of twenty-five-thousand dollars, these five masters of the city of Richmond have certainly improved the appearances of the outlying sections and have succeeded in satisfying to a large degree the elements that formerly opposed them.

The Civic Association of Richmond is sending out a prospectus, and in describing its work it says:

The work immediately facing the Association was the effort to assist in the changing of the charter of the city.

A resolution was passed by the City Council creating a Charter Committee composed of members from the Common Council, the Board of Aldermen, and the citizenship at large. The Civic Association first used its influence for the choosing of the best men as citizen members of the Committee, and then appointed a Charter Committee of its own to study the problem of charter revision at the same time that the Council Committee was undertaking this work. For that purpose, a Committee of the Association was selected which as finally constituted was composed of Mr. John C. Easley, Chairman, Mr. Wyndham R. Meredith, Mr. Arthur Scrivenor, and Mr. D. R. Anderson, Secretary.

The report of this Committee recommended a complete revision of the form of government in the direction of simplicity and responsibility. So far as possible under the Constitution of Virginia, it proposed a concentration of administrative authority in the hands of the Mayor, and it cut down the Council to a single chambered body chosen from the city at large. The Board of Directors of the Association and a general meeting of the membership adopted this report with unimportant amendments. Thereupon an earnest effort was made to impress this program of charter revision upon the Council Committee.

It tells of its troubles in the following language:

The Council Committee rejected the Civic Association's recommendations, although such desirable changes as the Council Committee recommended and the Council adopted for submission to the Legislature were thought to have been made under the influence of the Civic Association. One notable ...vement, however, crowned the work of the Association: the passage of a law by the Legislature allowing the citizens on petition to call for an election of a Charter Commission. Although some of the provisions writ-

...citizenship and less serviceable ...eh citizenship and less serviceable ...han the similar privileges of other ...ities, nevertheless, this law breaks ...he shackles which formerly bound the ...people of Richmond, hand and foot, ...to the C...ncil, and enables them by ... pet... of twenty-five per cent. of ...ers to initiate a *Charter Change* ...ment.

...ill be seen, then, that an ad... missio... of failure is virtually chron... icled except for the success in secur... ing the enactment of a provision permitting a chronic attack upon the City Charter whenever either side finds itself defeated and desires to again "rip up the planks" in that ancient instrument. It may yet prove to be a two-edged sword that cuts both ways. One thing it has done, it has created a condition of affairs in the police circles that has caused untold embarrassment and annoyance to the better class of white and the better class of colored citizens, while the crooks have had almost unlimited sway, due to the clashing of conflicting interests.

To escape these annoyances a citizen must be personally in favor with each one of these separate bosses, who, in turn, are disagreeing with each other. Despite the fact that the City of Richmond is well-nigh bankrupt, it has been improved and it presents an appearance second to no city of its size in the United States. The Civic Association in this prospectus tells and defines just who is eligible to membership in the organization. It says:

The Civic Association is now composed of thirty-four hundred men. ...ll male residents of Richmond and ...icinity who subscribe to the objects ...f the Association are eligible for ...membership. They are expressed in the following words of the Constitution: *"The objects of the Association shall be to arouse our citizens to the primary duty of qualifying themselves as voters; to see that a full vote is brought out at every municipal election; to work to the end of securing for this city the most efficient, modern and responsible form of government; to fill its offices by appointment alone and by those best qualified, and to improve in every way the conditions affecting our community life."*

Cannot every good citizen endorse these objects?

This is high ground and the position here taken would command the enthusiastic support of every patriotic citizen. How can the Association explain, though, its Constitution that says one thing, and its very able and efficient Executive Secretary says another? If the Association is opposed to wrong-doing in the city government, how can it countenance wrong-doing in another? There is no designation of race or color in its plea. There is no reference to creed or religion in its Constitution. This is high ground and if faithfully carried out by patriotic officials of the Civic Association, cannot but serve to result in lasting good. If the men to hold office are those best qualified to fill them, we are of the opinion that most of the present employees of the city government are best qualified for that duty. Many of them have been there for a generation and they know every detail of the duties of office and are best qualified to know just where reforms may be instituted So they need have no fear if the Civic Association and its officials mean just what they say. But do they mean just what they say? Let us see.

REV. WILLIAM H. SKIPWITH, an able, powerful evangelist and an upright divine, is now doing revival work in Birmingham, Alabama, or he was so engaged when he sent us the letter. He is just about as dark a light-brown skinned man as he could be without being black.

Birmingham, Ala., 12-8-16.

HON. JOHN MITCHELL, JR.,
Richmond, Va.

My dear Friend and Brother,—Please find enclosed a letter, which might be interesting for you to read, as I am sure they wouldn't want me to join should they see the color of my skin. Did you get one? After reading, you may forward to my city address.

Very cordially yours,
W. H. SKIPWITH.

Here is a copy of the letter:

December 1, 1916.

REV. WM. H. SKIPWITH,
City.

Dear Rev. Skipwith,—I am sure if you will read the enclosed prospectus you will be interested in the work of the Civic Association. It is the largest civic organization in Richmond, and is the only city-wide body which is working on the problem of economy, efficiency, and responsibility of government.

I am writing to ask you to join the Association. Read the objects of the Association as given on page 6, and

see if you are not in sympathy with our purposes. All white male residents of Richmond and vicinity twenty-one years of age are eligible.

There are no membership dues or fees. Of course, we have to have financial as well as moral support, but members contribute what they feel able, from one hundred dollars to one dollar.

Please join us by filling in the blanks on page 7, and let us have your co-operation in helping to make Richmond the best governed city in the United States.

With your hearty co-operation we can do much good.

Very sincerely yours,

D. R. ANDERSON.

How can the Civic Association explain its attitude in having its Constitution say one thing and its Executive Secretary say another? Is this not the same species of duplicity and wrong doing that it professes to be opposing? How does this attitude square with the teachings of the Scriptures and how can the better class of white and colored citizens trust this class of men, not known, as against those who are known, even though some of the ways of the others have been evil?

We simply ask these questions to bring prominently before the public the present condition of affairs in public life, where it seems that one element of alleged wrong-doers are to be superceded by another element of seeming wrong-doers. Colored folks are not desirious of joining the Civic Association, although its platform and its principles are most noteworthy and commendable. We hope that colored folks will register and prepare to exercise their full duty as citizens. We can then be in a position to decide just who is entitled to office. In view of the present outlook, it will not be long before the two wings of white folks will be appealing for public favor from the electorate and they will be so busy and so anxious to secure political support that they will not look to see the political complexion of their supporters until after the election is over.

For our part, we lived with the white folks during the dark days of slavery, and that government was one thousand per cent. worse for us then than it is now. Certainly, we can stand it under either wing of the present democratic contenders for supremacy. Colored folks, respect the white folks. Make them your friends if you can and fight your way out against those who are your enemies. Right will be triumphant in the end. Remember that we have true friends on either side of the controversy, and we must so conduct ourselves as to win more over to us.

We cannot join the Civic Association via the present Executive Secretary, the Constitution to the contrary notwithstanding, but we can deserve to join it. Let us organize one of our own, while out here in the wilderness of political adversity. In the language of ADDISON, in this respect, we'll say:

'Tis not in mortals to command success,
But we'll do more, Sempronius; we'll deserve it.

MRS. HAMMOND DISCUSSES WORK FOR THE NEGRO.

Editor Woman's Department: Can you make room for the following facts, which must encourage every Southerner who hopes for rational and Christian solutions of our various racial difficulties? They show the south working in many states and in many ways toward justice, co-operation, and a broad understanding of what human betterment involves in our section.

In Shreveport, La., the city board of health offers a series of cash prizes to the colored church or other organization which secures among its membership the largest percentage of homes screened against flies and musquitoes. It also offers prizes for the most sanitary yards.

Virginia, for several years, has appropriated money to put young colored delinquents in Christian colored homes instead of in jail. The work is supervised by the state, but is actually done by a well-to-do colored man who gives his services to the work, which is reforming 95 per cent of the boys.

Kentucky for years appropriated $3,000 annually for similar work, conducted by negroes under state supervision, both dependent and delinquent children being cared for. It has been so markedly successful that the state now invests $10,000 a year in this salvage of life from the waste-heap.

The District of Columbia has demonstrated that negro criminals can be both managed and reformed by the honor system; and that the south as well as the north can safely discard medieval methods, such as the use of stripes, chains and armed guards; but the state of Tennessee, which is just establishing its first honor prison camp for negroes, is the first of our southern states to profit by the demonstration. There will soon be others—Georgia, it is to be hoped, included. One city in North Carolina, Wilmington, is succeeding with the same system locally applied.

Richmond, Va., is preparing a park for colored people. Louisville, Ky., and New Orleans have municipal playgrounds for them. The board of education has provided a small playground in connection with one of the colored schools in Augusta, Ga.; and one has been recently opened in Wilmington, North Carolina.

In Norfolk, Va., a social service committee of 25 men has been appointed from churches of all white denominations to study the needs of Norfolk colored people, and to co-operate with the better class of negroes in meeting those needs. The Norfolk Chamber of Commerce has appointed a committee of five to assist in this work.

Over 200 local auxiliaries of the Women's Missionary Society of the Methodist Episcopal Church, South, scattered throughout the southern states, are through their social service committees co-operating with the colored church women of their communities in various forms of betterment work for negroes.

These facts, and others like them, should have the widest publicity. The spirit from which they spring is contagious; and the faster we all catch it the sooner will racial friction disappear.

L. H. HAMMOND.
(Mrs. John Hammond.)

TIMES-PICAYUNE
New Orleans, La.

NEGRO CHILDREN TO RECEIVE TOYS CHRISTMAS DAY

Distribution Takes Place at Pythian Temple Monday Morning—Total $1819.

With this morning the campaign for the Christmas Gift Fund for poor negro children practically draws to a close.

Tomorrow, Christmas morning, the toys will be distributed to eight or nine thousand little negroes from the poorest of the poor negro homes.

The campaign has been the most successful in the history of the Christmas charity for the negroes, but at the same time the fund is a little short of the mark set for the year.

When the negro men, who comprise the committee which manages the charity, started out to raise this year's fund, they decided to get $2000. They calculated 10,000 negro children entitled to toys. They knew taking care of five children for a dollar would be close work. That meant $2000.

This morning they have $1819.69, short of the mark by only $181. Today's receipts from all sources ought to boost the figure to $1850, and there are optimists among the negroes who believe truly "the Lord will provide." They firmly expect the remainder of the $2000 will drop from a clear sky.

The negro toy distribution takes place at the Pythian Temple, Saratoga and Gravier streets. Arrangement of the toys in the theater began yesterday and will be completed Sunday. The distribution will start early Monday morning.

In addition to the thousands of toys bought on their own account, the negro committee falls heir to the surplus toys from the white distribution. It has never been possible to buy close up to the demand at the white distribution without disappointing many children. Consequently there is always a surplus of several hundred, sometimes more than 1000, toys.

By special resolution of the Doll and Toy Fund Committee, these toys are donated to the negro committee. Yesterday afternoon, as soon as the white distribution was over, Edward Roddy and Thomas W. Goreau, members of the white committee, who compose the subcommittee on negro distribution, took charge.

Under their direction the toys were repacked into cases, loaded onto trucks and carried to the Pythian Temple. The toys to which the negroes fell heir Saturday were: 383 dolls of various descriptions, fifteen games, 881 sets of children's dishes, 105 children's chairs, 150 wagons, six wheelbarrows, some broken lots of doll beds, tool chests, balls, etc.

D. D. Shackelford, for the committee on sale of tickets for the Railways baseball game, in which the negro fund shared, reported as follows:

W. L. Cohen	$
G. Doyle	
Wm. Hathaway	
M. E. Jackson	
S. J. Green	
E. Johnson	
A. Paul	
Wm. Washington	
P. O. Richards	
E. Cavanaugh	
V. P. Thomas	
J. W. Hoffman	
Total	$

Christmas Gift Fund.

The Times-Picayune	$ 5
Previously reported	16
In memory of John W. Cooke:	
Auzine	
Cash	
Maison Blanche Company	
A. St. Amand and family	
Mercedes Vignes	
Rev. Frank Walker	
Tom Teeney	
Cash E. B. W.	
Through J. L. Clause:	
Chas. April	
Cash	

JIM CROW CHARITY.

Journal & Guide 9-9-16

Last week one of the local daily papers carried a news item to the effect that a colored man, Mr. John Bailey, gave an automobile outing to white and colored orphan children. We assume that this act of unselfish charity was prompted by Mr. Bailey's goodness of heart, but no matter what his motive was, he has gone a long way toward showing the so-called charitable people an object lesson they should remember and follow. The spirit of social uplift and charity is so much jim crowed now-a-days that it is questionable whether a person who draws the color line in charitable work ever accomplishes any real good. We do not believe that God believes in this kind, where one may be rescued and another, on account of his color is left to "drown with a cry in his throat." The churches and other organizations which should follow in the Master's wake, have brought themselves into contempt by adhering strongly to the color line. Here in this city, the white sailors have a magnificent jim crowed Y. M. C. A., while the colored sailors have no attraction for them but the saloons and houses of ill repute. Mr. Bailey has struck the right spirit. Broad and generous to such a degree that it puts to shame the efforts of the religiously pretentious who keep charity and religion in distrust by the narrow policy of attempting to save a few select, and not all men.

POST
Chicago, Ill.

DEC 10 1916

RACE CO-OPERATION.

Nashville, Tenn., affords an instance of race co-operation that is most encouraging. A section of the city inhabited by poor people of both the white and the colored races was swept by fire last spring. Over 2,000 people were left homeless.

The negro board of trade was first to take vigorous measures for relief. It gave its support to Dr. George E. Haynes, who established headquarters in the stricken neighborhood, and with a band of volunteer workers from the colored population of the city began at once to organize temporary and permanent aid for the sufferers. White citizens opened similar headquarters across the street. The two agencies met daily in their ministrations and the white citizens were so impressed by the efficiency of the negro organization that they invited it to join forces with them and centralize the work. The invitation was accepted.

The immediate task being more effectively accomplished by this co-operation, the workers were encouraged to plan for larger things. A call was issued for the organization of a permanent league to deal with social problems. The response was most gratifying and the Public Welfare League came into existence on a basis that obliterates the color line.

The possibility of such a thing clearly points to a better era in the South. After all, there is no better obliterator of creedal and racial differences than the spirit of social service.